

prolongation during certain seasons of the trades of the northern hemisphere. Our Admiralty charts* show that the latter during January, February and March extend as far north as the north-east coast of Brazil to within 120 miles of Cape San Roque, and their moveable limit is not yet very certain, far less fixed. The rainy south and south-west winds may be regarded as a modification of the south-east trade. The rainy season of Noronha closely corresponds with that of the adjacent coast to the south of Cape San Roque; and the winds of the one, like those of the other, may also be partially periodic.

Though tropical, the climate is essentially fine and healthy, as shown by the appearance of the inhabitants. Here, as at Ascension, it is not so much those employed in the sun who suffer from the heat or deteriorate in health, as those who work indoors, especially at sedentary occupations. The most prevalent diseases are diarrhœa and occasionally dysentery, both doubtless predisposed to by the heat, but most probably excited in most cases by the muddy, brackish water, not over-abundant on the island, and only got near the beach. The average daily number sick usually ranges from 20 to 30. Malingering is not uncommon. The military surgeon, the only medical man on the island, has a small hospital for soldiers and convicts; the latter while under treatment being fed at Government expense.

The scenery, especially of some of the bays, is by no means unpicturesque. On the whole the island is well worth a visit, and would especially repay the curiosity of the naturalist.

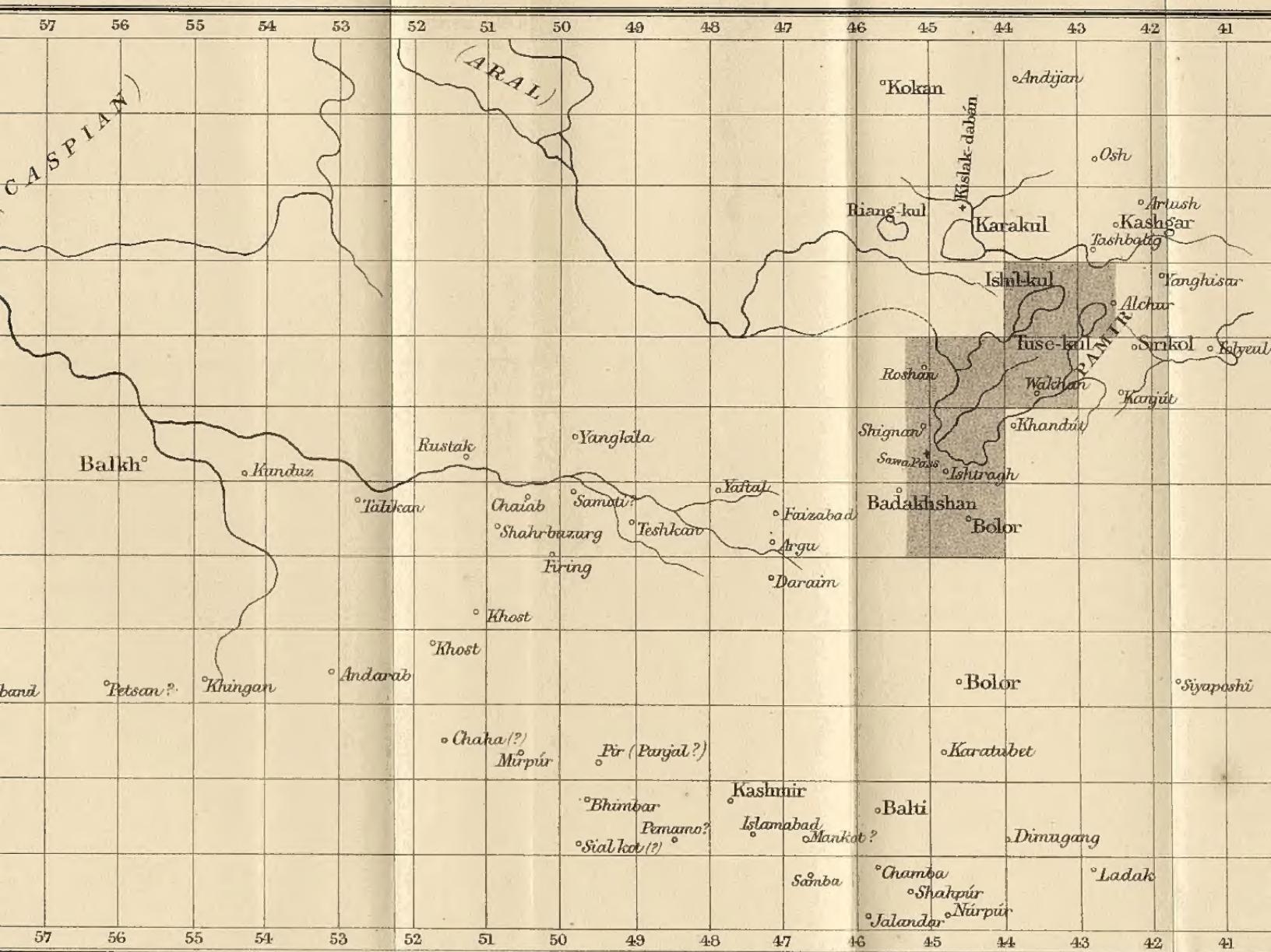


XIX.—*Papers connected with the Upper Oxus Regions.* By Colonel H. YULE, C.B.

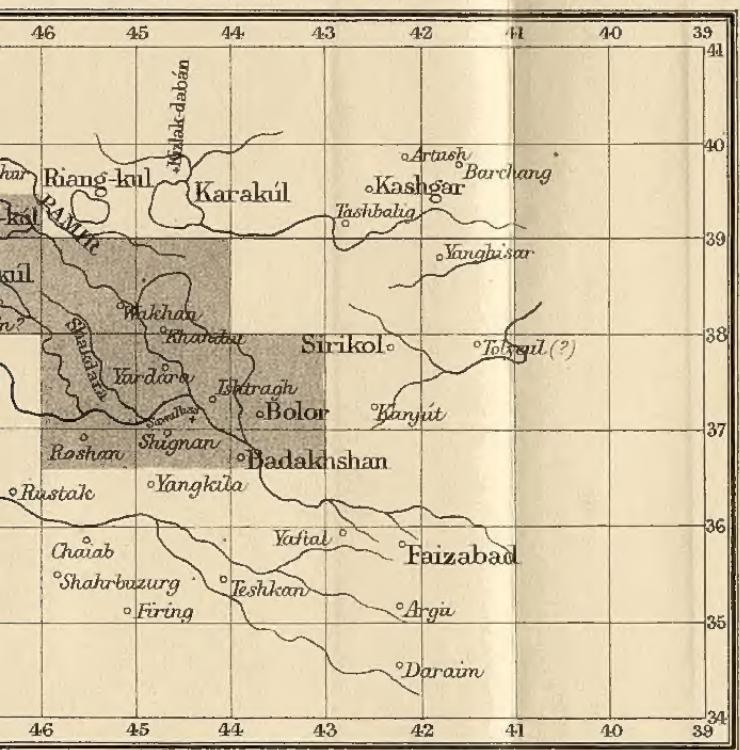
1. *Pandit Manphúl's Report on Badakhshán.*
2. *Múnshi Faiz Bakhsh's Journey from Pesháwar viâ Kábul, Badakhshán, and Pamir to Káshgar.*
3. *Remarks by the Present Writer on the Origin of some of the Erroneous or Apocryphal Topography which till quite recently appeared in many Maps of the Upper Oxus Regions.*

As far as I can learn, Pandit Manphúl's Report, written in 1867, has not hitherto been printed, nor am I aware whether it has ever reached the India Office. It was sent to me by the Pandit himself, as a comprehensive reply to various questions regarding Badakhshán, which I had addressed to him through my friend Colonel R. MacLagan, R.E., when occupied with Marco Polo.

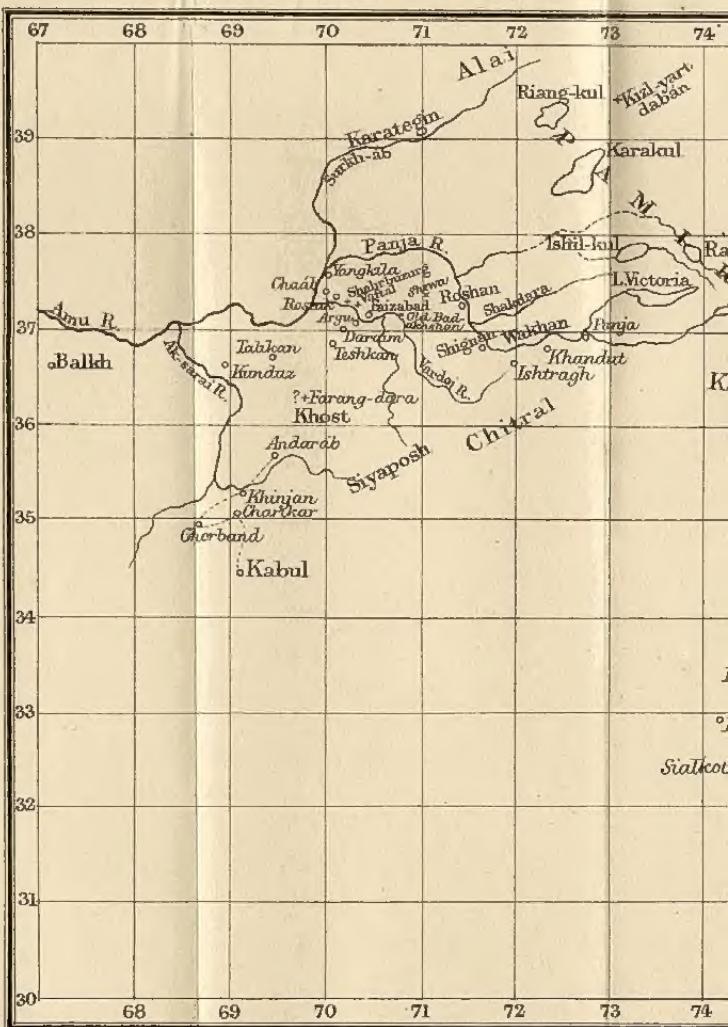
* Atlantic Ocean Pilot Chart.



arger Extract from the CHINESE MAP The Shade shows the deranged portion adjusted. Longitudes W. from P.

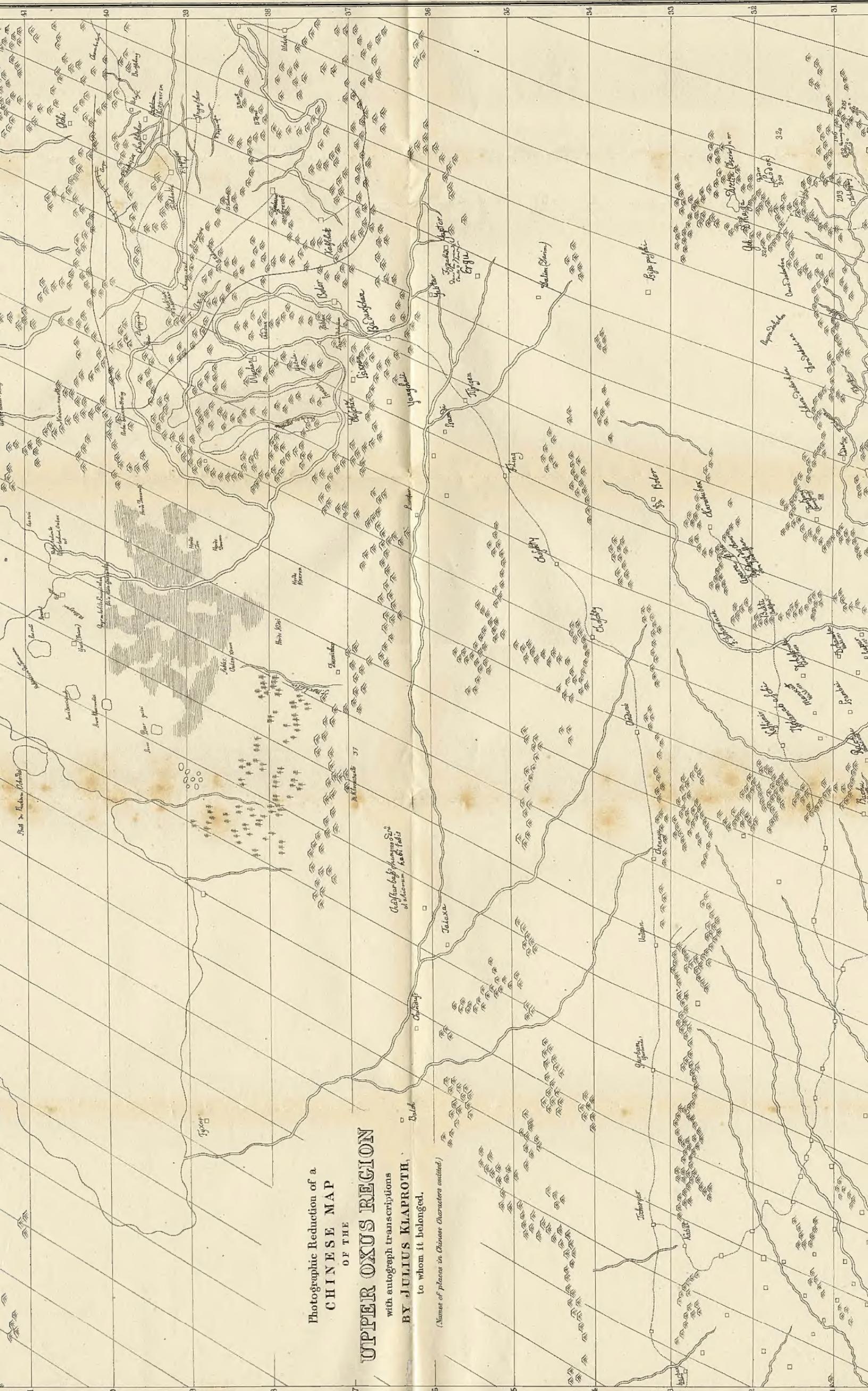


ESE MAP as it is The Shade indicates the portion in s occurred. Longitudes W. from Peking.



Edw^t Weller, lith.
N^o 3. Map according to modern data, showing the places re Longitudes East from Greenwich

Photographic Reduction of a
CHINESE MAP
OF THE
UPPER OXUS REGION
with autograph transcriptions
BY JULIUS KLAPOUTH,
to whom it belonged.
(Names of places in Chinese Characters omitted)



3	53	41	40	39	38	
					42	

The Report closes with the words, "To be continued." I fear, however, that this is only tantalizing. Shortly after the paper was sent to Europe, Pandit Manphúl left Lahore for his native state, Bhikanír, and there, I understand, he has taken office as minister of the Raja. It is stated that since his departure from the Panjáb it has not been found possible to get answers from him to letters. This is confirmed by my own experience.

The Pandit's Report was read at the meeting of the British Association in 1871, and I have long intended to forward it to the Society for publication. But I desired to accompany it by a map on a large scale. This still remains incomplete, however,* and it seems to me that the publication of the Report should not be longer delayed. It certainly contains some new and interesting circumstances and facts about Badakhshán and its topography. I have added a few notes where it seemed desirable. Most of the notes are however the Pandit's own.

Faiz Bakhsh's Report has been printed, but not published. He was sent on his journey by Mr. Douglas Forsyth, C.B., at the time when that gentleman went on a mission to the Atalik Gházi of Káshgar, and he overtook Mr. Forsyth on his return march from Yarkand. Mr. Forsyth was good enough to give me a copy of the document last year, and I obtained his leave to send it to the Society for publication, with the necessary corrections. These, owing undoubtedly to Mr. Forsyth's illness after the journey, have been very numerous; and, indeed, without very careful correction it would not have been profitable to print the itinerary. Some anomalous names, unknown to me, must still remain doubtful, and these I have distinguished by italics.† But I trust that the doubtful names are now comparatively few, and I am quite satisfied that the Report is worth publication by the Society. It contains a great deal of new topography, which is by no means valueless, though, of course, the absence of actual survey detracts from its value. I imagine that it was written in English by the Múnshi, as in various parts he refers to Ptolemy, Marco Polo, and so forth. But as these references are of a very crude and useless kind, I have omitted them, with a few other digressions which contained nothing useful.

The object of my own short paper is to show how the perversion or misplacement of certain localities and names, such as Bolor, Vochan, Karchu, Ergu, Dairim, &c., which figure in the pseudo-geography of the Russian Archives, probably originated.

* The map in question formed the basis of the reduced one published in the new edition of 'Wood's Journey' (1872).

† The italics have this sense only in Faiz Bakhsh's paper.

1. *Badakhshán and the Countries around it.* By Pandit Manphúl, c.s.i.

Badakhshán is bounded on the north by the *Koláb* and *Daruáz* countries, or rather by the River Oxus; south, by the *Hindu Kush* range; east, by the Pamer Steppes and part of the Chitrál country; west, by the *Kataghan** country, whose capital is *Kunduz*.

Its length from *Wakhán* in the east to *Tálikán* in the west is about 200 miles (16 stages), and its breadth from *Yangkila* in the north to the *Hindu Kush* range about 150 miles (10 days' journey).

This mountainous country—abounding in mineral, vegetable, and animal, resources, interspersed with romantic dales, and extensive, though narrow, rich, and fertile valleys, producing the choicest kinds of grains and fruits, with hills covered with the softest grass, affording most nourishing pasture to the different useful quadrupeds that thrive so well in this region, viz. the *Yák*, domesticated and wild; † cows and oxen; the shawl-wool goat; the *Asl-tús*‡ producing goat-deer; the fat-tailed sheep; a handsome, hardy breed of ponies; and the two-humped camel (the Bactrian); § and possessing a climate which in point of salubrity is perhaps inferior to none in the world—is one of the best fields for the researches of the geologist, the botanist, and the naturalist.||

But its central position, between India and Afghanistan on the one hand, and Eastern Turkistán, Khokand, Bukhárá, and the Turkoman Steppes on the other, the comparatively peaceable character of its ruler and people, and the facilities which it is calculated to afford to the furtherance of mutual intercourse between these countries, are objects of far greater importance, deserving the attention of the politician.

* [This is properly the name of the Uzbeg clan, to which the local chiefs of Kunduz for a century or more have belonged.—Y.]

† The *Yák* and the two-humped camel are confined to the more mountainous and colder portion of Badakhshán in the east, viz. the districts of *Rúshán*, *Shigh-nán*, *Ishkashm*, *Wakhán*, and *Zebák*; they also abound in the Pamer Steppes and *Sirikol*. The Arabian, or one-humped camel exists in the western portion of Badakhshán.

‡ *Asl-tús*, also called *Marghalin*, wool of the goat-deer, which is much warmer and softer than the common shawl-wool. The goat-deer, called *Rang*, *Kushkár*, *Takki*, and *Meesh*, is found on the Pamer Steppes and in Chitrál also. [The name *Kooshgar*, *Kutchgar*, is applied by Burnes and Wood to the *Ovis Poli* of Pamer, and also by Faiz Bakhsh; but see Blyth in *Journ. As. Soc. Bengal*, vol. x. p. 858. It is difficult to say what species the Pandit here speaks of. It is the Ibex or *Skyin* of Tibet which furnishes the superfine wool called *Asl-tús* in Kashmir.—Y.]

§ The wild beasts of Badakhshán are wolf, bear, tiger, jackal, hog, fox, *Dalla* (ermine), *Hinduk* (?), and deer. The birds are partridge (*Kabak*), pigeon, stork, cock, crow, nightingale, *Zigha* (a crested bird), duck, different kinds of hawk and falcon, quail, *Ukkáb* (eagle), *Kalmargh* and *Kargas* (species of vulture), *Jal* (lark), &c.

|| The spring (*Bahár*, March, April, May) is the rainy season in Badakhshán. The summer (*Tábištán*, June, July, August) is generally marked by a clear sky and regular sunshine; autumn (*Tíramáh*, 15th September to 15th December), clear sky, excepting the interval of the equinoctial rains; winter (*Zamistán*, 15th December to 15th March), drizzling and snowing. The snowfall in the western valleys of Badakhshán does not ordinarily exceed one foot; in the eastern portion it is much heavier, but none of the routes throughout the province are ever closed on account of snow, not even the road to Yarkand through the Pamer Steppes. The roads to Kábúl and Chitrál, however, over the Hindu Kush range, become impracticable to mounted travellers and laden animals, in consequence of the closing of the *Khardez*, the *Nukaán*, and the *Daráh* passes leading into Chitrál, and the Hindu Kush Pass into Kábúl, in the months of December, January, February, and the beginning of March. Foot passengers can safely travel over the passes between Badakhshán and Chitrál, especially the *Khurtezi*.

Its principal Political Divisions are :—

- | | |
|--|---|
| 1. <i>Faizábád</i> and <i>Jirm</i> , in the centre, under the immediate government of the Mír Jahándár Sháh, present King of Badakhshán. | All dependencies of Badakhshán, held by the relations of the Mír, or by hereditary rulers, on a feudal tenure, conditional on fidelity and military service in time of need ; the holders possessing supreme authority in their respective territories, and paying little or no tribute to the paramount power. These subordinate rulers are also called <i>Mírs</i> , but for facility of reference they will be styled <i>Sub-Mírs</i> in this narrative. |
| 2. <i>Daraim</i> , in the middle | |
| 3. <i>Shahr-i-buzurg</i> , do. | |
| 4. <i>Gumbaz</i> , do. | |
| 5. <i>Farakhár</i> , in the west | |
| 6. <i>Kishm</i> , do. | |
| 7. <i>Rusták</i> , do. | |
| 8. <i>Rushán</i> , in the east | |
| 9. <i>Shighnán</i> do. | |
| 10. <i>Ishkásham</i> , do. | |
| 11. <i>Wakhán</i> , do. | |
| 12. <i>Zebák</i> , in the south-east | |
| 13. <i>Minján</i> , do. | |
| 14. <i>Rágh</i> , in the north | |
| 15. <i>Daung</i> , do. | |
| 16. <i>Asidbá</i> , do. | |

1st Division.—FAIZÁBÁD.

1st District.—*Faizábád*, under Mír Jahándár Sháh.

Principal Subdivisions.—1. *Faizábád*.

2. *Yaftál*:
3. *Argú*.
4. *Shewá*.

Principal town—*Faizábád*.

Principal river—*Kokcha*. This river, which rises in the slopes of the Hindu Kush range above *Kurán*, runs through the whole breadth of the province in a north-westerly direction, and passing through the districts of *Jirm* and *Faizábád*, and along the south-westerly boundary of the district of *Rusták*, falls into the Oxus 2 miles below *Khojaghár*, a village in the *Hazrat Imám* district of Kunduz. It freezes in its upper course in winter, when it is also fordable. Its principal tributaries are the *Vardoj* and the *Zardeo*, rising in the *Zebák* and *Ishkásham* districts, and the *Daraim*, *Teshkán*, and *Mashhad*, in the *Kishm* district. *Yaftal* and *Shewá* are two fertile and thickly populated hilly tracts ; the former inhabited by Tájiks, who raised an ancestor of the present Mír to the throne of Badakhshán, and the latter by the Turks of the *Yakka-Moghal* tribe, who are equally devotedly attached to the reigning dynasty. *Yaftal* is separated from the city of *Faizábád* by a low hill-range.

Argú and *Shewá* are two extensive plateaus. The one (*Argú*) separated from the lower plain of *Faizábád* by an easy pass, the *Kotal Reshkán*, is about 15 miles in length, and about 8 miles in breadth. It is covered with cultivation, belonging to the crown and the nobility. The other (*Shewá*), extending in an easterly direction from *Faizábád* for about 20 *kos*, and lying in a much cooler region, is the best and largest pasture-ground in Badakhshán. It contains a large lake called *Sir-i-Kul*, about 20 miles in circumference.

The *Dasht-i-Khamchán*, another plateau, once contained a large city called *Khamchán*, whence Mahmúd of Ghazni took his favourite slave Ayáz, while travelling, as tradition has it, in the guise of a merchant.*

Faizábád is a small unwalled town on the right bank of the River *Kokcha*,

* [A plain called *Khamchán*, probably that here spoken of, is indicated by *Faiz Bakhsh* immediately to the north of the Pass of *Reshkán*, west of *Faizábád*.—Y.]

in the valley of that river, which narrows here to a breadth of not more than a mile, containing about 400 mud-built houses; * a bazar,† consisting of a Sarai, and about 100 shops; four *madarasás* (schools) ‡ supported by the government and people; a *khidbán* or promenade, in which the Mír often joins his chiefs in the *goi-bázi*.§ The city was founded in the middle of the seventeenth century by Yárbeg, first Mír of the present dynasty.|| The Mír's residence, a square mud-fort, stands on the right bank of the river, at the north-west corner of the town. The old fort, called the *Zagharchi*, on an eminence, overlooking the town, is now in ruins.¶ The tomb of Khwája Márúf Karkí, a celebrated Mohamedan saint, who lived in the immediate vicinity, and the building known as the *Khirkat-i-Sharíf* in the town, are places of great religious notoriety. The latter place was once the depository of the relics of the Prophet Muhammad, which were carried away from Badakhshán by Shah Wali Khán, Vazír of Ahmad Sháh Abdálí, King of Afghánistán, who had been sent there by his master in A.D. 1765, with a large force, for the purpose.

The Mír's Park, called the *Dash-t-i-kurg*, about 2 miles to the north-west of the town, is a beautiful plateau, commanding a fine view of the Kokcha valley.

Chatta, a village on the left bank, about 3 miles to the east of Faizábád, contains the largest and best gardens of fruit and timber trees and flower plants in the province, belonging to the Mír and his chiefs.

Degchoán (iron cans), boots, shoes, buskins, and the *Ilacha*,** are largely manufactured for home consumption, as well as for exportation to Kunduz and Chitrál. The cans are of cast-iron, after the Russian style.

2nd District, JIRM; (also) under the immediate government of Mír Jahándár Sháh.

* The houses and shops throughout Turkistán are generally built of mud and stones.

† All bazars in Badakhshán, as well as in Kunduz and Koláb, are opened only on market-days fixed for each bazar, when the people from the surrounding countries assemble to exchange goods, mostly by barter. Monday and Wednesday are the market-days for Faizábád. [From this circumstance a number of the villages in Turkistán appear to take their usual names, e.g. *Yak-shambih Bázár*, *Do-shambih Bázár*, i.e. First-day or Sunday market, Second-day or Monday market, &c.—Y.]

‡ Two of these were built by the former Mírs of Badakhshán, the third has recently been erected by the present Mír near the Fort; and the fourth was built by Saíd Diwánbegí, father of Muhammad Nabí Mukhtár, prime minister of Mír Jahándár Sháh.

§ Also called *chaugán bázi*, a game at trap-ball [rather *hockey*] played on horseback, requiring great knack besides endurance. [This once famous game, recently introduced in England under the Tibetan name of *Polo*, is long quite extinct in the plains of Hindustán, but it survives in the Tibetan states of *Balti* and *Ladák* at one end of India, as it does in the Indo-Chinese state of *Manipér* at the other. It was naturalised at the Byzantine court under its native name as *τζυκαρίζειν*, and in Provence as *chicaner*, whence there can be little doubt we have the word *chicanery*, &c. And the undoubted fact that the Provençal *chicane* came from one Persian name of the game (*chaugán*) renders it possible that the Scotch *golf* came from the other name (*gōi* or *gávi*, as it is also pronounced).—Y.]

|| [The Pandit almost certainly means the *eighteenth* century, for in another communication he speaks of the dynasty as having commenced 125 years ago.—Y.]

¶ [This old fort, according to Wood (251) stands on the *left* bank.—Y.]

** A strong striped cotton and silk-cotton cloth, made in pieces each measuring 12 yards by 11 inches, used in making *jámá* or cloaks. [Vámbéry's 'Chagatai Vocabulary' has "جایی alaja—a narrow woven stuff of Central Asia".]

Subdivisions—1. *Jirm.*

2. *Khash.*
3. *Zardeo.*
4. *Sarghalán.*
5. *Vardoj.*
6. *Kurán.*
7. *Anjumán.*
8. *Paryán.*

City or town—*Jirm.*

Principal rivers—*Kokcha*, *Vardoj*, and *Zardeo*.

Jirm is the largest division in Badakhshán, consisting of the rich valleys of the *Kokcha*, the *Khash*, the *Zardeo*, the *Vardoj*,* the *Sarghalán*, the *Kurán*, the *Anjumán*, and the *Parián*. The three last are on the immediate slopes of the Hindu Kush range, and touch upon the frontier of the *Panjshaihr* district of Kábul. The valleys of the *Kokcha* and the *Kurán*, as far down as the *Dasht-i-Buhárak*,† with their mountains, form the famous tract “*Yamgán*,” or “*Hamah-Kán*” (“All Mines”), in which lie most of the mines of Badakhshán, viz. those of lapis-lazuli, lead, alum, sal-ammoniac, sulphur, ochre (*zágh*),‡ copper, &c. The *Yamgán* was for centuries an object of eager prey to the kings of Turkistán, and the early Chaghatai emperors of Dehli.

The Ruby Mines are situated in *Ishkásham*, bordering on *Shighnán*. The Iron mines now worked are at *Arghanjkhwáh* in the *Faizábád* district, one day's journey to the north-west of the *Dasht-i-Bahárak*. Mines of green and red sulphur, alum, and *zágh*, are also found in and about *Gogirdasht* in *Sanglich*, a subdivision of *Zebák*, through which lies part of the caravan-route from Badakhshán to India by Chitrál.

The Salt Mines are at *Akbúlák*, near the *Lattaband* pass in the district of *Farakhár*, and at *Darúná* in the *Karlıgh* or *Kullakh* tract.

The Ruby and Lapis-lazuli Mines are under the direct management of the Mír's government. The other mines are under the chiefs or *Akskáls*, who work them through the people living near them.

The Ruby Mines have not been worked for the last twenty years and upwards. They were then given up in consequence of the labour spent on them not having been sufficiently rewarded; whether the mines had been exhausted, or whether the workers were unskilful, or managed to steal the more precious stones, is not certain. The present Mír, who had one of the mines worked last year (A.D. 1866), at my request, made over to me some of the best specimens brought to him. They are not the best of their kinds, unless the one encased in a nodule turn out to be so. The Mír, depreciating the skill of the present workers, who are natives of the country, and, according to an established usage, labour for nothing, is anxious to secure the services

* Amír Taimúr was, on his second invasion of Badakhshán, in the year 768 A.H. (A.D. 1366–67), reduced to great straits in this valley. [This seems to allude to the events described in ‘*Pétis de la Croix*,’ i. 168–170. He gives the year as 1377.—Y.]

† The *Dasht-i-Bahárak*, also called *Dasht-i-Farákh*, is one of the most extensive fertile plains in Badakhshán, into which the valleys of the *Kokchá*, the *Sarghalán*, the *Zardeo*, and the *Vardoj* open out, and in which all these streams unite. In former times it contained a large city, which was once the capital of Badakhshán. It is now the summer residence of the Mír. It is studded with a number of picturesque villages, the principal of which is *Khairábád*. The caravan route from India to *Faizábád* by Chitrál passes through this plain from south-east to north-west.

‡ [*Zág* or *Záj* the dictionaries interpret as “copperas; vitriol.” Sulphate of copper?]

of competent miners, but his want of funds, and fear of the cupidity of the Afghán government, on which he is dependent, have hitherto deterred him from taking active measures in this direction. It is believed that the mines are still stealthily worked by the people living near them, with, or without the countenance and connivance of the servants of the Mír charged with their management. The mines are known to have yielded rubies of six different colours, viz. red, green, white, yellow, violet, and rosy. The specimens with me are white, violet, and rosy.

The ruby (*lal*) has given Badakhshán a lasting celebrity in the world of Oriental poetry.

The *Sohanmakkhi** also comes out of the Ruby Mines.

The Lapis-Lazuli Mines in *Kurán* are worked in winter only, it being unsafe in summer to enter them for fear of venomous reptiles that then rush out. For some reason or other the stone that has for several years past found its way to the Mír's treasury is of a very inferior quality, destitute of both colour and purity. The quantity annually brought to the Mír is between 30 and 40 *puds*,† sometimes 60 *puds*, a portion only of which is at all saleable, and this is forced upon the Mír's creditors at an arbitrary price by his unscrupulous Diwán-begi.‡ The quantity thus sold last year was 12 *puds*, at the rate of 100 Muhammadsháhí rupees per *pud*.§ The superior kind of lapis-lazuli, which is of the deepest blue colour, with streaks of gold in it,|| sells at Bukhárá at from 30 to 60 *tillas* (120 to 140 rupees, Anglo-Indian coin) per *pud*. Thence it is exported to Russia, where it is used for painting porcelain, &c. In India it has to a great extent been superseded by the European blue dye. In Kashmír it is used in decorating manuscript books and painting *papier-mâché* articles. The Chinese much prize it as a material in the manufacture of superior porcelain.

Lead.—A mine of the best description of lead has been discovered in the *Yamgán* last year (1866); and the Mír is willing to sell it at a price that could answer if it were taken to India. Some of the quantity excavated last year was purchased by a Bájaur merchant at about 5 seers per Muhammadsháhí rupee.

.. *Sulphur* of five different colours, red, white, blue, yellow, and green, is found in the mines of *Yamgán* and *Sanglich*.

Iron.—Common iron is found in *Arganjkhwáh* and *Yamgán*. A superior description called *kurch*, of which knives and swords are made, is found in *Rushán*.

Rock-salt.—The salt-mines of Badakhshán supply salt not only to the whole of the country, but to the people of Kunduz and Chitrál also. It is ash-coloured. The Mír of Farakbár, in whose district the Akbúlák mine is situated, levies a small tax upon all miners.

Sal Ammoniac, red, white, and yellow, is found in *Kurán*.

Copper.—The mines, in *Yamgán* and *Daung*, are not worked.

The town of *Jirm*, the ancient *Golán*, about 20 miles to the south-east of the town of Faizábád, on the left bank of the Kokchá River, is the seat of local government. It is full of mulberry and apricot trees. The governor is an emancipated slave, known by the title of Mehram-Diwánbegi (confidential attendant), that he formerly held under the late Mir. He is one of the ablest statesmen in Badakhshán. The mud-fort of *Jirm*, surrounded by a ditch, is the largest and best constructed in the country.

* [Query, corundum?]

† A *pud* is equal to 17½ (Indian government) seers of 80 tolas each (about 36 lbs. English).

‡ An officer in charge of the Mír's household.

§ A Muhammadsháhí rupee is equal to 19 annas at Peshawur (about 2s. 4d.).

|| The gold streaks are much prized for medicinal purposes, but not for ultramarine.

The celebrated shrine of Sháh Násir Khusro, a Muhammadan saint and philosopher of note, who lived in the tenth century of Christ, is situated in a romantic part of the valley of the Kokchá. It is largely resorted to by Muhammadan *fakírs* from India and Khurásán.

Division Rusták ; held by Sub-Mír Ismáił Khán, first cousin of the Mír.

- Subdivisions—* 1. *Rusták.*
2. *Cha-áb.*
3. *Yangkilá.*

River.—The River Kokchá.

This district, next in importance to Faizábád-Jirm, lies to the north-west of Faizábád, bordering, *on the west*, on the Tálíkán and Hazrat-Imám districts of Kunduz.

- „ „ *east*, on Pasákú, alias *Shahr-i-buzurg*, and Faizábád.
„ „ *south*, on *Kishm* and *Fuizábád*.
„ „ *north*, on *Koláb*.

The *Kizil-daráh*, a long and rather difficult pass, lies between Rusták and Faizábád, and by it the caravan-route between the two cities passes. It is practicable for laden animals.

The town of *Rusták*, in an extensive plain, the residence of the Sub-Mír, is the most important commercial market in Badakhshán, owing to its central position, between the *Hindú Kush* Pass, *Tashkurghán*, and *Kunduz* on the one hand, and *Faizábád* and *Koláb* on the other. The Tájiks of Chárakdr, a place of some commercial note between Kábul and the Hindú Kush, and the Hindú merchants of *Kunduz*, chiefly supply the market with the merchandise of India.

Cha-áb, a subdivision of *Rusták*, bordering for about 8 miles on the left bank of the River Oxus, is the only tract throughout Turkistán in which the inhabitants depend for their drinking-water on wells only. Hence its name *Cha-áb* ("Well-water"). It is one of the best grain-producing plains in Badakhshán. Possessing a dry salubrious climate, it gives birth to a race of men that surpass all others in the country, excepting those of *Rágh*, not only in physical development and bodily strength, but in mental faculties also. The best Arabic scholars and most intelligent and accomplished courtiers in Badakhshán are the *Cha-ábís*.

Division Kishm ; held by the Sub-Mír Sulemán Sháh.

- Subdivisions—* 1. *Kishm.*
2. *Mashhad.*
3. *Varsach.*
4. *Teshkán.*
5. *The Kullagh or Karligh Tract.*

Principal Towns—Kishm and Mashhad.

Rivers—Mashhad and *Teshkán*, two small streams fordable throughout the year. These rivers, rising in the Jirm hills, fall into the River Kokchá below *Gumbaz*.

This district, which borders on the west the Tálíkán district of *Kunduz*; east, *Daraím* and *Jirm*; north, *Rusták*; south, *Farakhár*; is the warmest of all others in Badakhshán, and its fruits grow in abundance, ripening a month earlier than those of *Faizábád*, and two months earlier than those of *Jirm*.

Varsach, *Kishm*, and *Mashhad* are situated in a long, narrow valley, one of the richest in the country, both in grains and in fruits, extending from the *Garmá Kotal* in the south-east to below *Asiábá*, where the River *Mashhad*, which runs through the length of the valley, joins the River *Kokchá*.

Kishm, a large village on the right bank of the River *Mashhad*, where Amír Taimur twice encamped on his invasions of Badakhshán, is now the seat of the provincial government and residence of the Sub-Mír Sulemán Sháh, who has of late years considerably improved it, having built a market, a *madarasa* (school), and a mosque, and laid out a large garden in it. Sardár Aslam Khán, a Bárakzái chief, formerly in the service of the Sardár (afterwards Amír) Afzal Khán in Balkh, now a guest of the Sub-Mír, has constructed a house and a garden there, in the Afghán style.*

Mashhad is the largest town in the district, also situated on the right bank of the *Mashhad* River, containing about 150 houses, and an old mud-fort, which was at times occupied by Prince (afterwards Emperor) Humáyún, during his Vice-royalty of Badakhshán under his father Báber, between the years (A.D.) 1520 and 1527.

This town, which lies in the caravan-route between Kunduz and Fai-zábád, in the most fertile part of the *Mashhad* Valley, has been deprived of several families to add to the population of the rising station of *Kishm*, which lies about 4 miles higher up the valley.

Teshkán, a long, narrow defile, parallel to that of the *Mashhad*, contains the principal villages of *Teshkán* and *Muzaffari*. In the vicinity of the latter place, which was the residence of a branch of the ancient dynasty of Badakhshán, once stood a fort called *Kilá Zafar* upon a craggy mountain ridge. It was a stronghold of the ancient kings of Badakhshán, and the principal seat of government in the time of Prince Humáyún.

The Fort of *Kalaogán*, near *Kotal Lataband*, a mountain pass near the range that divides the territory of Kunduz from that of Bakakhshán, has a garrison of 200 men to guard the frontier against the Kunduz chief, and the exiled ex-Mírs of Badakhshán, who reside in that country.

There is a *Báj-Khánah* or custom-house at this place, where duties are levied for the Mír of *Kishm* on all goods passing between the above two countries.

The districts of *Gumbaz* and *Asiábá*, comprising the lower part of the Valley of *Mashhad*, are small fiefs held by the Sub-Mírs Mirza Ján and Muhammad Nabi, members of the present reigning dynasty.† An old dilapidated domed building ("Gumbaz") containing a number of tombs of some of the early martyrs of Islamism, which has lately been dug out of a mound of earth by Mír Mirzá Ján, gives name to the former place. These martyrs (*Shahíd*) are supposed to have fallen on the spot now occupied by the town of *Mashhad*, whence its name, meaning "Place of martyrdom."‡

Faizábád, *Jirm*, *Rusták*, *Rágh*, *Kishm*, *Daraím*, and *Shahr-i-Buzurg*, are the most populous and fertile districts. Both their hills and their plains are productive. The former, mostly composed of earth, having very little of

* Aslam Khán lived at Pesháwar for some twelve years, under Sardár Sultán Muhammad Khán Bárakzái. He is a very intelligent, well-informed, gentlemanly person, well-disposed towards the British Government.

† Both these Sub-Mírs are well versed in the history of Turkistán. The second is one of the best Arabic and Persian scholars in Badakhshán.

‡ [I understand the small fief *Asiábá* ("Water-mill"), mentioned here, to be entirely distinct from the *Division* of the same name which the Pandit has entered last in the general list of Divisions, as in the *North of Badakhshán*. But as there is no other mention of the latter, there may be a mistake.—Y.]



rocky substance in them, produce *salmi** crops of grain, besides a variety of grasses and useful indigenous plants, drugs floral † and medicinal,‡ and fruit-trees.§ The latter, irrigated by the Kokchá and numerous other hill-streams and torrents, yield plenteous crops of wheat, rice,|| *nakhúl* [*Cicer arietinum* or gram]¶, *mung*, called *másh* by the Badakhshis [*Phaseolus mungo*], *arzan* (a millet), *lasak-mujik* (another millet), *fitak* (a kind of pulse), *bákla* [beans],** cotton, linseed (*alsí*, called *zaghir* by the Badakhshis),†† poppy, sesamum. *Joari* and *bájri* [*Holcus sorghum* and *Panicum spicatum*] are grown to a very limited extent.

These districts contain rich gardens of fruit and timber trees, vegetables, and flowers.

The fruits are :—1. *Apples*. There are different kinds: *samarkandi*, the best kind; *zolámandi* or *jilmadi*; the *chúá*, of an oval form; the *yarkandi*, the largest kind; the *kághazí*, which has the thinnest coating; the *tirámáhi*, of a white colour. 2. *Grapes*. The grapes of Badakhshán are equally, if not more, delicious and flavoury with those of Kábúl. The different well-known kinds are: the *fakhari*, the best kind; the *husaini*, the *muzaffari*, the *akbúlák*, the *almantodi*; the *sáhibi*. A kind of grape, dried and preserved, is called the *ábjosh*. The description called *sáyagi* or *kishmish* (raisin) is not at all produced in Badakhshán. 3. *Mulberries*. This is the most abundant fruit in Badakhshán. It is to the Badakhshi what the potato is to the Irish peasantry. It is used both fresh and dried. Silk-worms are reared in *Jirm*, in which valley the mulberry-trees abound. 4. *Pear* (*Nák* or *Náshpáti*). The largest pear is produced in Badakhshán. 5. *Apricot* (*zardálú*) is used both fresh and dried. The latter is called *gholing*. It is inferior to that of *Sarábágh* in the Bamián territory. 6. *Gilás*, a kind of plum, the same as is found in Kashmir. 7. *Alú bálu*, sour cherry. 8. *Alú bukhárá* or *Arghanjár*. 9. *Amrúd* (Guava). 10. *Charmaghz* (walnut). 11. Almonds (*badám*), inferior to those exported from Kábúl and Ghazni. 12. Melons (*Kharbúz*) of various kinds. Dried Melons called *Kák*. 13. Water-Melons (*Tarbúz*). 14. *Shafíálú* (Peaches). 15. *Alúcháh* (a kind of sour plum).

The vegetables are :—1. *Kaddú* (gourds, long and round). 2. Turnips, white and red. 3. *Lablabú* (Beet). 4. Radishes. 5. Carrot, called *Zardak*,

* I.e. dependent on rain.

† *Seoti* (white rose); *gul-i-zardak* (a yellow flower); *gul-i-kaza-síni* (a white flower); *gul-i-kamálá* (a red flower); *kattan* (a yellow flower); *lálá* (red flower; wild narcissus).

‡ Some of the plants and drugs which I could make out are the following:—*Zirá* (cummin), largely exported to India; liquorice; *zah'r garda* (a medicinal drug); *khákshír*; *ustakhaddús*; violet; cowslip; *'unnáb* (jujube); scammony; *isparak* (a dye); *asafotida*; *ispand* (wild rue); *kuzákarni*, *jigar*, *zambárak* (various kinds of mushrooms); *chikri* [sorrel ?]; *taran* (a sweet root); *yánták** (a thorny bush).

§ Wild apples; *shákandi* (wild pear); *duláná* (kind of plum); pistachio trees, which alternately produce nuts and *burghunj* dye; wild almonds; *gul-i-khar*, a prickly bush yielding a sour fruit; *samlú*; walnut-trees.

|| The best rice is grown at Yangkilá, in Rusták, and in the Jirm valley of the Kokchá.

¶ Mostly grown in Shahr-i-buzurg and Yakkamughal, in the district of Faizábád.

||| Mostly produced in the Valley of Jirm and the more snowy regions Zebák, &c.

†† The soil is well adapted for the cultivation of linseed; oil is extracted therefrom.

* Vámbéry says, "A kind of thistle the camels are fond of."

from its yellow colour. 6. Spinach (*Ispanákh*). 7. *Badián* (aniseed). 8. *Kásní* (white succory). 9. *Tarái* (cucumber). 10. *Gandaná*, a kind of onion [a leek ?]. 11. *Karamkalla*, a kind of cabbage. 12. *Kishniz* (coriander seed). 13. *Podnah* (mint). 14. *Bashaki*. 15. *Claulái*. 16. *Khurfa* (purslain).

The garden flowers are:—*Súri*, *sosan*, *nargis* (narcissus), *sadbarg* (rosemary); *sumbul*, *gul-i-khairá*, rose, red and white, *kalghi*, *harsinghár* or *ishkpecha*, *aftábparast*, or sunflower.

The timber-trees are:—*Safedár* (poplar), *zaring*, *bed majnún* (weeping-willow), *chínár* [plane], and *Archa* [pine], besides the mulberry, apricot, and walnut trees.

Fuel:—*Gaz* [tamarisk], vine, pistachio, almond, peach, pear, *marwán*, besides numerous thorny plants and brushwoods.

The districts of *Minján*, *Zebák*, *Ishkásham*, *Wakhán*, *Shighnán*, and *Rúshán* are more mountainous, and much cooler than the above. Not only do they differ [from the districts already described] in their physical features, but the creed, language, character, dress, habits, and manners of their inhabitants are also different. Their productive capabilities, agricultural resources, and population diminish, and their temperature grows cooler in proportion to their approximation to the snowy regions of the Pamer Steppes and the Hindú Kush Range.

The districts of *Rúshán*, *Shighnán*, and *Wakhán* are immediately below the Pamer Steppes, and those of *Zebák* and *Minján* on the slopes of the Hindu Kush Range, as also are the sub-divisions of *Anjumán* and *Parián*, subject to Jirm.

The population of Badakhshán Proper is composed of Tájiks, Turks, and Arabs, who are all *Sunnis*, following the orthodox doctrines of the Muhammedan law, and speak Persian and Turki, whilst the people of the more mountainous tracts are Tájiks of the *Shiá* creed, having separate provincial dialects of their own, the inhabitants of the principal places combining a knowledge of Persian. Thus the *Shighnáni* is spoken in *Shighnán* and *Rúshán*, the *Ishkáshami* in *Ishkásham*, the *Wakhi* in *Wakhán*, the *Sanglich* in *Sanglich* and *Zebák*, and the *Minjáni* in *Minján*. All these dialects are materially different from each other, as will be seen from the appended vocabulary.*

The Tájiks form the majority in Badakhshán Proper. The Turks are, however, generally more opulent, and excel the cunning Tájík in bravery, enterprise, in warlike as well as in commercial and straightforward dealings.

(Signed)

MUNPHOOL PUNDIT.

2. *Journey from Pesháwar to Kashgar and Yarkand in Eastern Turkestan, or Little Bokhárá, through Afghánistán, Balkh, Badakhshán, Wakhán, Pamir, and Sarkol.* Undertaken by FAIZ BUKSH, in connection with the Mission of T. D. FORSYTH, C.B., during 1870.

In September 1865 I travelled through the Abkhána Pass, in the territory of the Michni Momands, Jalálábád, Cabul, Bámán, Táshkurghán, Balkh, Karshi, Bokhára, Samarkand, Jizakh, Oratippa, Khojand, and Karáma, to Tashkand; on the return journey I proceeded from Karshi to Khozár, Sherebad, Kongharát, and crossing the Oxus, went to Táshkurghán. From Táshkurghán I proceeded via Kunduz, Badakhshán, Andráb, and across the Hindu Kush, to Sálúlang, Parwán, Chárikár, and Kábul, which last place I left in November 1867, and returned to India.

* [Not forthcoming, I regret to say.—Y.]

In December 1867, I proceeded again to Kábul, by the Abkhána route, and returned to the Punjab in June 1868.

In July 1869 I proceeded to Samarkand, *viâ* the Khaibar Pass, Jalálábád, Kábul, Balkh, and Karshi, and returned *viâ* Bámíán and Ghorband, and Kábul to the Panjáb, where I arrived in February 1870.

At the end of May 1870 I was deputed to meet Mr. T. D. Forsyth, c.b., Commissioner and Superintendent, Jahiandar Division, who had been deputed on a mission to the Court of the Ruler of Yarkand, in Eastern Turkestán, or Chinese Tartary, at Yarkand. I proceeded on this journey from Pesháwar through Tátra, the country of the Mullagoris, *viâ* Jalálábád, Kábul, Táshkurghán, Balkh, Badakhshán, Wakhán, Pamir, Sarkol, Yang Hisár, and Kásbghar. I joined the mission at Yarkand, and returned to the Panjáb in October 1879 *viâ* Ládákh and Srinagar.

My anxiety to reach Yarkand as quickly as possible prevented the prosecution of close geographical research as regards the countries between Pesháwar and Balkh, more especially as I had thrice before travelled through these territories. But I notice certain points which attracted my observation on the occasion of the last journey but had escaped my attention before. I also give a brief account of my observations between Táshkurghán and Yarkand, together with the routes from different neighbouring countries which converge at Táshkurghán.

Marches from Pesháwar to Kábul.

1. Pesháwar to Isparsang, 3 kos.

British territory, inhabited by Khalil Afghans.

2. Shahid Miána, 6 kos.

Miána, in Afghan language, means a house. We encamped at this place, after crossing the Narai spur of the Tátra Hill. The village is situated within the pass. Supplies not procurable, and must be conveyed by the travellers.

To the east of the pass are situated the villages of Laurah Miána, and Jaurah Miána, and belong to the Mullagori tribe.

Temperature by thermometer on 14th June, 88°.

3. Kam Shalmán, 4 kos.

A very high mountain, called Dabr, is met with in this march. Kam Shalmán is also inhabited by Mullagoris. Crops dependent entirely on rain. Drinking water obtained from a spring.

4. Shalmán Kalán, 5 kos.

A hill called *Bacha-i* is crossed during this march, lower than the two hills above mentioned. The village is inhabited both by Momands and Mullagoris. The Lažka [*Dhakka?*] Hill and the Khaibar are situated to the south of this village.

5. Dhakka, 10 kos.

This village is situated on the northern bank of the Landai or Kábul River, and to the north of this village is Lálpúra. The road through the Khaibar joins at this place.

Thermometer on 18th June, 98°.

6. Básawal, 10 kos.

Inhabited.

7. Bárákábú [or *Barikao*], 8 kos.

The village is inhabited. To the south lies the Bhittikot plain, which extends to Shinwár.

8. Jalálábád, 12 kos.

The capital of Nangnihár. The heat here is intense. During this weather the people remove to the Sufaid Koh ("white mountain"). Thermometer, 109°.

The following are the dependencies of Jalálábád :—

Lamghán, Kunar, Sheva, Asmár, Núrgil, Shaigul, Alishang, Chaghán Sarai.

From Kunar, Sheva, and Asmár, there is a road which leads in a north-eastern direction to Chitrál.

Up to Jalálábád the heat was intense, and the journey was performed at night, and by short marches. Thenceforward long marches were made.

9. Gandamak, 19 kos.

The direct route was avoided for the sake of expedition, and I proceeded via the Ashpán Plain, in a south-west direction, omitting Fatahábád and Bálabágh. The country is well inhabited.

10. Burj Sultán, 12 kos.

Proceeded southward, via Hisárah Ghilzai, avoiding Jagdalak and Hírs.

11. Tangi Tarah, 11 kos.

Crossed the Karkach into Tangi Tarah, avoiding Tazín, and Haft Kotal, to the north.

12. Kábúl, 8 kos.

Avoided the road via Butkhák.

The following roads diverge from Kábúl to different directions :—

South-west through Ghizni, Kandahár, Girishk, Farah, to Herat.

North, through Chárikár, Parwán, Sálúlang, Hindu Kush, Nárín, Khanján or Andráb, to Ghori and Badakhshán.

North, as far as Chárikár, then turning westward to Bámíán, via Ghorband.

North-west first, then north to Bámíán, Haibak, and Táshkurgán.

Stages between Kábúl and Bámíán, via Ghorband. North-west route.

1. Chárikár, 9 kos.

Capital of the Kohistan or mountainous country to the north and north-east of Kábúl.

The dependencies are Parwán, Sálúlang, Panjsher, as also Ghorband and Tagao.

To the north-east of Panjsher lie the countries of the Siáh Posh Káfirs, and of the Kator and other people.

2. Kákshál, 12 kos.

Kákshál is a dependency of Ghorband. Between Kákshál and Chárikár is situated the Chartak Kotal, an arm of the Hindu Kush. Kákshál is well inhabited and very fertile. Fruits are produced in abundance.

3. Chárdehi, 8 kos.

The capital of Ghorband. The population consists chiefly of Degáns and Persian-speaking people. Afgháns are in the minority.

4. Karghana, 12 kos.

A dependency of the Hazáraját Shekh Ali tribe, subject to the Kábúl Government. The country is well inhabited and fertile.

5. Bulela, 8 kos.

The Shabr Kotal is crossed before reaching Buléla. This is a lofty hill, but level on the top. Bulela is a dependency of the Shabr Hazáraját.

6. Bámíán, 8 kos.

Bámíán is a well-known place and does not need description.

The following streams occur on this road :—

The Shabr Kotal is drained on two sides, viz., east and north-east. The drainage from the eastern slope flows through the Shekh Ali country, and meeting with the Turkman Darah stream at Kila Saidán, runs on to

Ghorband and Chárikár, and irrigates the submontane tracts of the Kábúl territory.

The drainage of the north-eastern slope joins the Irák Stream, which descends from the southern [qu. northern?] slope of the Irák Kotal, at Doab Teshkari, and the united streams then flow on and empty themselves into the Bámián River.

The Bámián River is formed by the junction of numerous streams which flow through various passes of the Koh-i Bába, in a south and south-western direction [*read* north and north-eastern?], and which are enumerated as follows :—

1. Darah-i-Shahidán.
2. Darah-i-Fauládi.
3. Darah-i-Khushhak.
4. Darah-i-Kakrak.
5. Darah-i-Ahangarán.
6. Darah-i-Pái Mori.
7. Darah-i-Topchi.
8. Nai Sabzah.
9. Darah-i-Ali Rabát [*A'k-robát?*]

The Bámián River unites with the Káhmarád River at Doab Mekhzari,* and the united streams, flowing through Kunduz and Ghori, fall into the Oxus.

This route, *viā* Ghorband, from Kábúl to Bámián is preferable in the cold weather to that *viā* Gardan Dewár and Kálú Kotal,† except on the Shahr Kotal; there is less snow elsewhere. In January, the Kálú Kotal is impassable; snow is deep, and the cold intense and dangerous to life.

Kábúl to Táshkurgán, otherwise called Khulam, viā Bámián.

1. Kila Haidar Khan, 4 kos.
North-west direction.
2. Arghanda, 4 kos.
3. Takána, 10 kos.
North-western direction.
4. Sehkila, 13 kos.
Inhabited by the Hazárajat. Passed through Kotal Onái and Gardan Dewár.
5. Ahangarán, 14 kos.
Passed through Khárzár. Crossed the lofty mountains Kotal Kalú and Kotal Panj Filán in 4½ hours, and encamped in Bámián territory.

6. Ak-Rabát, 10 kos. North.
Passed through Bámián and Sughdar [*Surkhdar*], caravan-halting places.
7. Káhmarád, 18 kos.
Passed through Saighán and Sokhta Chinár, caravan halting-places. The Saighán stream descends from the Koh-i-Bábá, through the Khárgín Pass, and joins the Káhmarád River, after flowing through Shekhab. The source of the Káhmarád River descends from Chehal Barbar, in the Koh-i-Bábá. At Doáb Mekhzari it joins the Bámián River, and the united stream, flowing through Ghori and Kunduz, falls into the Oxus. The Kotal Dandán Shikan was crossed in this march.
8. Kará Kotal, 15 kos. North.
Halted at night on the summit of the Kará Kotal. Marched beyond Kila Badar [*Madar?*], caravan halting-place. A road leads westward from Kará Kotal to Dara Yúsuf.

* In the North Hazárajat Shekh Ali.

† [Viz., the Hajjigak Pass.]

9. Rú-i, 10 kos.

Descending from the Kará Kotal, travelled in a north-western direction through Dara Abi Khorak. Passed through Doáb Sháh Pasand, caravan halting-place. Two streams flow into Doáb Sháh Pasand, draining the Dara Ghár Yár Malik in the south-east, and Dara Abi-khorak in the south-west. Both streams unite at Doáb Sháh Pasand, and flow towards Haibak and Táshkurghán or Khulam.

To the west of Rú-i are situated Dara Yúsuf and Dara Búni Kará, dependencies of Mazár-i-Sharíf and Balkh.

To the north of Rú-i, the direct road to Yakka Cháh runs on to Asiábád, a dependency of Haibak.

10. Sarbágh, 16 kos.

From Rú-i two roads lead to Khurram, one north-east from the Chambrák Kotal running to Pul-i-Ab Gili; the second, north-west, through the Aspár Dara. I proceeded from Rú-i by the Aspár Dara, a winding pass, which leads over a mountain chain. At Pul-i-Ab Gili, the stream which drains this pass joins the Táshkurghán River. Did not halt at Khurram, which is a caravan stage, but went on to Sarbágh.

Between Rú-i and Sarbágh there are the following villages situated in the passes, viz.:—

Neza Kák.
Ghazi Mard.
Gildán.
Guzar Baklák.
Deh Langar.
Chárásia.
Chasma Mahi-Jaháu.

From this place, a road leads north-east, through Khoja Gala and Aksú, to Ghori.

11. Dulkháki, 15 kos. North-west.

Did not halt at Darah Zindán or Haibak.

12. Khulam, 10 kos.

Did not halt at Hazrat Sultán, a caravan stage to the north-east; nor at Ghizni Kak, another caravan stage, to the north-east; and passing through the village of Syát, in the Tangi Khulam Pass, proceeded north-west to Khulam or Táshkurghán. The [defile called] Tangi Táshkurghán is 21 feet in width.

Several roads converge from various parts at Táshkurghán, which is the centre of trade from eastern, northern, and southern Asia. The Russian boundary is also close to this place. I give a description of the several routes.

Routes leading from Khulam to the borders of the Russian possessions in Central Asia.

1. Khulam to Mazár-i-Sharif, 4 farsakhs (26½ miles); 1 farsakh = 5½ miles.

The old town of Balkh is 10½ miles or 2 farsakhs from this place to the west.

2. Arghím, 3 farsakhs.

North.

3. Karshigak, 4 farsakhs. North.

4. Chuchka, 3 farsakhs.

North; on the bank of the Oxus. The Amir of Kábul's possessions terminate here. Inhabited by Turkmáns.

5. Karakhwál, 5 farsakhs.

Across the Oxus, on the north bank. The Amir of Bokhára's possessions begin here. Inhabited by Turkmáns.

6. Yakka Partal, 4 farsakhs.

These are caravan marches ; a kásid can easily make the journey to Yakka Partal or Asfantomdah in four days, and a horseman, free from incumbrances, in six days.

7. Asfantomdah, 4 farsakhs.

Sandy desert ; water, salt.

8. Chirbar, 5 farsakhs.

As above. Here and there a few families live in tents.

9. Kirkanjak, 6 farsakhs.

As above.

10. Karshi, 5 farsakhs.

Karshi, in the Turkish language, means a palace. It is an ancient city ; present name given by the Turks. It is also called Nakhsíb, from a tradition that, during the time of Abbassides (Arabian Califfs), there was a necromancer here named Makna, who by some trick displayed in a well a phenomenon of the new moon (Nakhshah), employing mercury for this purpose.

Inhabited by the Mankats, tribesmen of the Amír of Bokhára, and Arabs and Uzbaks.

In 1868, the son of the Amír of Bokhára, having rebelled against his father, a Russian force was despatched from Samarkand to aid the Amír. The city was conquered, and, as a favour, made over to the Amír, who is now in possession.

From Karshi to Samarkand, held by the Russians. North ; north-east.

1. Jarkadah [Shorkadak ?], 2 farsakhs.

No habitation. Two desert plains have to be crossed, viz., Sharbazar, and Irtiám.

A road goes from here to Shahr-i-Sabz, via Jám and Chiraghchi.

2. Cholkáh, 6 farsakhs.

No habitation, except a place called Ajram.

3. Nahárán, 5 farsakhs.

Country inhabited.

4. Samarkand, 2 farsakhs.

These are caravan marches ; kasids go from Karshi to Samarkand in a day and night.



From Karshi to the Russian Fort Kutta Kurghán. North.

1. Ailánti, 7 farsakhs.

No habitation. Three plains named Kunghar, Sai Ilácha Báf, and Gharinsai, have to be crossed ; kasids make the whole journey in one day.

2. Katta Kurghán, 6 farsakhs.

Katta Kurghán is a large town on the bank of the Zarafshán River, and has a large population. It is now in possession of the Russians. There is a garrison commanded by a Captain.

From Karshi to Shahr-i-Sabz. North-east.

1. Chirághchi, 8 farsakhs.

A city subject to the Amír of Bokhára.

2. Yakka Bagh, 2 farsakhs.

3. The city of Kitáb, 1 farsakh.

A kasid makes the journey from Karshi to Shahr-i-Sabz easily in one day.

The original name of Shahr-i-Sabz was Kesh. This city is the birthplace of the Amír Taimúr.

The late Mirs, Júra Beg and Bába Beg, of the *Kenagás* tribe, rebelled

against the Amir of Bokhára. At the close of 1870, General Von Kauffmann, the Russian Gubernator of Turkistán, sent a force to aid the Amir of Bokhára and to attack the city of Kitáb, justifying this measure on the ground that the people of the Shahr-i-Sabz territory were in the habit of committing depredations in Urgot * and other places in the Russian territories. After the capture of the city it was made over as an act of favour to the Amir of Bokhára. In the treaty concluded in 1868, between Russia and Bokhára, the city of Shahr-i-Sabz was entered as a possession of the Amir of Bokhára. The Mirs of Shahr-i-Sabz are now at Táshkand.

From Táshkurghán to Herát. South-west.

1. Mazár-i-Sharíf, 5 farsakhs.
2. Balkh, 2 farsakhs.
3. Akhcha, 7 farsakhs, and
4. Shibarghán, 7 farsakhs.

Inhabited by Sálúr Turkmáns, subjects of the Amir of Kábul.

5. Andkho, 8 farsakhs.

To the north of Andkho, at the distance of 98 farsakhs, is situated Karki on the Oxus. There are two forts, one on the northern and the other on the southern bank. There are [at Karkhi] 5,000 Turkmán families subject to the Amir of Bokhára.

6. Maimana, 13 farsakhs.

The old city was named Chikchatta. The present city, Maimana, including its dependencies, has a population of 12,000 families of the Karáma tribe. It is a dependency of Balkh.

7. Chárshamba, 6 farsakhs.

A dependency of Maimána; inhabited by Tájiks and Ferozkohi Hazárahs.

8. Kashlák Eshan, 8 farsakhs.

Population, Karáma; a dependency of Maimana.

9. Karmach, 8 farsakhs.

Inhabited by Jamshaidi Hazáras, subordinate to Hirát.

10. Bálo Murgháb, 6 farsakhs.

Population, Jamshaidi Oimak; subject to Hirát.

11. Kila Nao, 15 farsakhs.

Population, Oimak, Hazára, Ferozkohi. The Murgháb stream is crossed before reaching Kila Nao; this stream disappears in the sands of Merv.

12. Herát, 10 farsakhs.

Two Kotsals are crossed in this march, viz., the Filkush and Zarmast. The city of Herát is well known. It has the gate through which Darius passed to conquer India.

A road from Bokhára joins at Murgháb. The following are the stages on this road:—

4 farsakhs. West. From Bokhára to Paikand.

3 farsakhs. Karákol.

1 farsakh. Chárjú across the Oxus.

18 farsakhs. Pindi.

25 farsakhs. Máruchák. The Herát stream called Hari Rúd is crossed?

6 farsakhs. Murgháb.

There is no habitation between Chárjú and Pindi. The country is a sandy

* In possession of the Russians. The following places are situated to the south-east [read north-east] of Sahr-i-Sabz, in the line of the country between the latter city and Samarkand:—

Kalkama.
Takhta Karácha.
Karátappa.

desert. Water in wells is salt. This desert, 18 farsakhs in extent, is traversed in a day and night. About 5,000 Sárúk Turkmán families live in tents in Pindi; they are independent.

Between Pindi and Marúchák or Márichák there are about 4,000 Sárúk Turkmán and 8,000 Oimak Jamshaidi families, who all live in tents. These are all independent.

Between Chárjú and Merv,* there is no habitation, the country being a sandy desert. 30,000 Toga [Takka] Turkmáns live in huts on the banks of the Murgháb River. They were formerly subject to Bokhára, but are now independent. From Merv to Sarakhs the distance is 30 farsakhs. The population consists of Turkmáns and Persians; about 20,000 families living in tents and settled dwellings. They are now subjects of Persia.

The distance between Sarakhs and Mashhad, *via* Kilat-i-Nádiri, is 50 farsakhs; by the desert route 30 farsakhs. A Russian Consul is stationed at Mashhad to look after the commercial interests of his countrymen.

Sultán Mohammad, son of Darvesh Mahmúd, a Balkh historian, states that by order of Sultán Malik Shah Seljuk, the city of Merv was established in the heart of Khorásán, the distance from Merv to several cities being as follows:—

- To Mashhad, 60 farsakhs.
- „ Herát, 60 farsakhs.
- „ Organj (Khiva), 60 farsakhs.
- „ Bokhára, 60 farsakhs.
- „ Chárju, 40 farsakhs.
- „ Sarakhs, 30 farsakhs.

As Merv and Sarakhs are situated midway between the Persian, Russian, Afghánistán, Bokhára, and Khiva territories, the Turkmáns of those places (Merv and Sarakhs) commit depredations within these territories. They will not desist from committing such outrages and selling human beings into slavery until they are subdued by a civilized government. The attention of the Government of Russia is now turned in a greater degree than formerly to Khiva and the Turkmáns of these territories.

Stages from Táshkurghán (Khulam) in Balkh to Yárkand, through Kunduz, Badakhshán, Wakhán, Pámer, Sarkol, Yang Hisár, and Káshghár.

Note.—Distance represented by the time occupied in the journey, and directions ascertained by the compass.

1. From Táshkurghán to Yangárigh, 3 hours 50 minutes.

North-east. Time occupied in reaching Chilaiwán, 50 minutes. From Chilaiwán proceeded due east to Manza [Mauza?] Shahidán, and from thence to the village of Yangárigh in 3 hours. The ancient city of Khulam lies northwest of Yangárigh. The northern plain extends to the bank of the Oxus, on which river there are two ferries, named Kandah Guzar and Khuskh Tippa, belonging to this plain. Travelling beyond these ferries, the Oxus is crossed to go to Kubádián, situated to the north of that river, in Bokhára territory. The southern boundary of the country traversed in this march runs south-east from the mouth of Tangi-Táshkurghán, through which caravans proceed from Kábul, along a chain of mountains known by the names of *Gongdam*, *Yagazár*, to Ak Sarai, in the Kunduz territory. From the *Kopak* Mountain, a shorter road leads to Ghiznigak and Huzrat Sultán, and another joins the Kábul road. There are visible, at a little distance north-east of Yangárigh, the ruins of an ancient fort. To the north of the habitation of Yangárigh, the country is cultivated within a distance of three miles, and irrigated by three

* 40 farsakhs.

canals from the Táshkurghán River, called (1) Kiz-Aya-Ali, (2) Garmeli, (3) Yangárih. The last term in the Turkish language means "a new canal."

2. Ak Sarai, 9 hours 54 minutes.

From Yangárih to Abdán 1st, due east, distance, 1 hour and 36 minutes. From thence north-east, to Kotal Shaibágh Ali, 1 hour and 12 minutes. Next to Abdán 2nd, same direction, 1 hour 48 minutes; from thence again in the same direction to Abdán 3rd, 2 hours and a half; from Abdán 3rd, to Kotal Irgank [*Arghának*], an earthen mound; time occupied, 2 hours; direction east; from thence, north-east, to Ak Sarái, 48 minutes. The whole distance from Yangárih, according to local measurement, is 12 farsakhs. The whole is sandy desert or stony ground. To the south of Abdán 2nd, there is a hill called Koh-i-Kassáh, in which there exist water springs to a distance of 5 miles. It is practicable to carry the water of these springs to the above-mentioned plain. At a distance of 2 miles from Abdán 2nd, there is a dry well about 180 feet in depth. A ridge of hills, called Gohar and Chál, runs along the south to Baglán and Ghori. There is another hill also to the south called Khoja Tút, in which there is a water spring at a distance of 6 miles from the road, and there are two villages named Koha Bulák and Kalin Kadak, situated along the stream which flows from this spring. The road to Baglán passes through these villages. The River Oxus runs along to the north-east of this march. There is a ferry called Kila Zál, from which a road leads to Kubádián.

3. Kunduz, 2 hours 48 minutes.

From Ak Sarái to the village of Ali Khánam, 48 minutes; thence to the Kunduz River, east, 24 minutes. Then across the river to the village of Chárdak, north-west [east?], 36 minutes. From Chárdak, north-west [east?], Kunduz, 1 hour.

4. Tálikán, 8 hours 48 minutes [28?].

From Kunduz, south-east, the village of Kalla Gáo, 8 minutes. The villages of Kabábar, Childukhtárán, and Núrbáfáú, 36 minutes. Thence east, Chole Darah, also known as Darah-i-A'mir, 24 minutes; thence, north-east, Beshkoprák Nayastán, 30 minutes. Further on, north-east, Tarnao, 36 minutes, situated on the northern edge of the road. Koshtippa and Charik Kalán, south-east, 24 minutes; thence, north-east, the village of Sad Runzán, 24 minutes. Farther on, Jangal Báshi, in the same direction, 34 minutes. To the south of the last-named village is situated the village of Eshán Top. From Jangal Báshi, south-east, the village of Khánabad, 34 minutes. Ambarkoh [lies] north of Khánabad, and the territory of Hazrat Imám, which extends to the north of Ambarkoh, in a north-easterly direction. From the Hazrat Imám or Shahiban [*Sharwán?*] Ferry, there is a road leading to Kurghán Tippa in the Kuláb territory of the Bokhára kingdom. The distance from Hazrat Imám to Kuláb is three marches.

Khánabád, north-east, to Dasht Chagha, 1 hour 12 minutes; thence eastward, Kotal Kushlak, 48 minutes; thence, Kila Bangi, north-west, 8 minutes; further on, Tippa Bangi, north-east, 34 minutes; thence the village of Khoja Changal, east, 30 minutes; thence the mouth of Tálikán Dara, east, 24 minutes; from thence *Kal Bars*, north-east, 30 minutes; thence in the same direction, Tálikán, 12 minutes.

To the south of Tálikán lie the villages of Ak Mazár, Koh Chál, and Chashma Ser; to the north, the Ortah Buz Mountain; north-west, Ambar Koh; to the north-west [east?] of this, Khojah Ghár and Dasht-i-Achu, where the Kukcha Badakhshán River falls into the Oxus.

The Bangi River descends from the Nárin Mountain in the Hindu Kush, and flows through Andráb.

The Tálikán stream rises in the Koh-i-Paryán, Farkhár, and Murasach, which are arms of the Hindu Kush; it runs south-south-east [read north-

[north-west]. The streams unite at Khánábád, and then flowing on fall into the Kunduz River.

5. Mashhad, 10 hours 50 minutes.

From the Fort of Tálíkán, south-east, to the Fort of Virána, 36 minutes. From thence, north-east, to Deh Músa, Mingbáshi, and Chárásia, 12 minutes. To the south of these is situated Bádám Darah, across the Tálíkán River. From Chárásia, north-west, to Kashtak Pattani, 24 minutes. - From thence, in the same direction, Kashtak Khoja, 26 minutes. Kashtak Khoja to Ahan Darah, 24 minutes. From Ahan Darah, north-east, Pahlwán Tush, 26 minutes. From thence to Kákshádmán, north-east, 38 minutes. From thence to Toghdán and Bani Ail Báshi to Kotal Latta Band Khána Háí Karlagh, east, 8 minutes. From the foot of the Kotal Latta Band, the first ascent, north-east, 12 minutes; the second ascent, 15 minutes. The summit is level; the road then proceeds to the east for 12 minutes. The descent, in north-east direction, occupies 34 minutes. From thence, through Ming Chakúr to the foot of the Kotal, 1 hour.* There is a further descent from Ming Chakúr, in the north-east direction, which occupies 1 hour and 4 minutes to go down. From thence, north-east, Kalaogán, 1 hour and 30 minutes, the road passes through a level plain.

From Kalaogán, north-east, the village of Kasarzián, 34 minutes. From thence east, across a Kotal, and then north-east, Karáwal Tippa, 24 minutes. From thence the village of Chárgunjashkhán, in the same direction, 34 minutes. From Chárgunjashkhán to the Béné (nose) of Koh Dárah, 12 minutes. From thence to the plain of Kara Búlák, north-east, 1 hour 8 minutes. From Kara Búlák to Kulábsái, in the same direction, 36 minutes. From Kulábsái to Mashhad, 12 minutes.†

6. Dargán [*Daryún?*], also known as Darah-i-Aim, 4 hours 18 minutes.

Mashhad to Kotal Ali Beg, north-east, 2 hours 24 minutes. Crossing the Kotal Hisárik, arrived at Návi. There is a stream here called the Darya-i-Návi, which descends from Chúchi and Lala Maidán, arms of the Hindu Kush, and flowing northwards joins the Mashhad stream near the Fort of Gumbaz, and the two united fall into the Kukcha River.

From Návi, north, Yaghar Darah, 34 minutes. From the latter, Kotál at Chapar, 24 minutes. From thence, Kotál Terpichichar, 28 minutes. From thence, Rawát, 24 minutes. From Rawát to Gandakol, north-east, 36 minutes; from Gandakol to Karagh, in the same direction, 48 minutes.

From thence to Darah Teshgán. The Teshgán River descends from Gharsang, Ousáy, Ailán-Devistán, branches of the Hindú Kush, and running northwards joins the Kukcha or Badakhshán River near the Fort of Zafar.

From Teshgán, north-east, the Kotal, Ab-i-Nabát. From thence, south-east, to the foot of which the road turns south-east. To Alúcha Khan, 36 minutes. From thence, east, *Daryun*, also known as Darah-i-Aim. The Darah-i-Aim River rises in the Hindú Kush Mountains, and running northwards through the Airghálák, Gharchún, and Seh Jangal Passes joins the Kukcha or Badakhshán River near the Fort of Zafar.

7. Argú, 5 hours 8 minutes.

From Darah-i-Aim to the commencement of the plain of Bazár Sái, north-east, 36 minutes. From thence to Chashma-i-Siáh, in the centre of the Bazár Sái Plain, direction north-east, 12 minutes. From thence to Chárgáo,

* To the east of Ming Chakúr is situated Ak Bulák and the mountain called Zardalu Darah, to the south [south-west?] is situated Darah Chál, to the south, Fúrkhar, and to the north-east, Kulaogán. Here there is a fort and a custom-house, where the Badakhshán authorities levy duty on merchandise, at the rate of Rs. 3.8 per pony load.

† The Mashhad River runs from the south, and passing through Khumbak and Darah Kari, joins the Kukcha or Badakhshán River near the Gumbaz Fort.

north, 24 minutes. The Bazár Sái Plain terminates here. The Kotal Chárgáo, 2 minutes. From thence the Chárgáo Plains, north-east, 12 minutes. From thence the Kotal Ab-i-Bárik, in the same direction, 8 minutes. From Ab-i-Bárik, though a level plain, 3 minutes; then down a descent, north-east, 24 minutes. From the stream of Ab-i-Bárik to the top of the Kotal Ab-i-Bárik, 24 minutes. From the foot of the Kotal to the commencement of Chárkul and Khák Toda, north, 36 minutes. From Khák Toda, north-east, to Miána Darah, 48 minutes. From Miána Darah to Ghárdarah, 24 minutes. From thence to Shal Khalik, north-east, 29 minutes. From thence to Ghál Lalla, 10 minutes. From thence, north, to Argú, 16 minutes.

From Argú a road leads north-west to Rusták and Chaiab, from which last place it goes on to Yang Kila, on the bank of the Oxus.

The following ferries on the Oxus belong to Chaiáb,—

Safaid Sang,
Davang,
Yang Kila,
Darkad,
Sunti.

These ferries are in the possession of the Amir of Badakhshán. From these ferries roads go to Kúláb.

8. Faizábád, the capital of Badakhshán, 2 hours 30 minutes.

From Argú to the Argú stream, north-east, 48 minutes. From the Argú stream to Karátippa, north-east, 36 minutes. From thence to Kotal Rozzan [Reshkán?] 1 hour, north-east; descend from the Kotal, 30 minutes. From the foot of the Kotal to the commencement of the Khimchán Plain, level road, north-east, 24 minutes. From this, through the Khimchán Plain, across the Kukchá River to Faizábád, the capital of Badakhshán, north-east, 12 minutes. Passing from Faizábád northwards, through Yaftal, Rágh, and the Fort of Máván (possessions of Badakhshán), and along the edge of the Sheva Plain, the traveller arrives at Kila Khum, the capital of Darwáz. Kila Máván is the boundary between Badakhshán and Darwáz; Darwáz is a dependency of Kokán.

9. Bahárák, 4 hours 34 minutes.

From Faizábád, south-east, to the village of Filobán, 24 minutes. From thence, again south-east, to Firgáni. From thence across the Kukcha River to the village of Chatta, south-west; my way lay now along the *north* bank of the Kukcha River. From Firgáni to Shorábak, east, 36 minutes, and from thence to the village of Khánkah. Opposite to Khánkah, to the south of the river, are situated the Isfangaó and Shaik Passes. The streams which descend through these passes run northwards into the Kukcha River. To the southwest of Khánkah, across the river, is situated Bágh-i-Mubárik, to the south of which latter place again is situated Darah Khásh. The Darah Khásh Plain extends south-east to the Hindú Kush chain of mountains and the habitation of Jirm. Proceeded from Khánkah south-east, across a bridge on the river, to the village of Rabát, which place was reached in 1 hour and 12 minutes. To the south-east of this bridge is situated the Rafak Shutar Gardan, a lofty and difficult hill, the pathways through which are narrow, winding, and difficult.

From Rabát, south-east, to Tang Faizábád, 24 minutes. From thence, east, Tang Zarakhah, 12 minutes. To the north of this place are visible the ruins of the village of Pookhchall, which extend to the boundary of the Páyár on the north. Tang Zarakhah is watered by streams which flow from the Sheva Plain and Farmarágh.

From this place roads lead to the Sheva Plain, to Shighnán, Darwáz, and thence on to Karátgin and Kokán.

To the north-east of Tang Faizábád above-mentioned is situated the Orghanj Khowa Pass, through which there descends a stream, called Karpan, which falls into the Kukcha River southwards.

To the north-east of Tang Zarakhah there is a road which leads over a hill named Shahhah Mirshah, eastward, to Páyin Shahr. From Tang Zarakhah to Shashpul, east, 46 minutes. To the west of Shashpul there are two or three houses on the bank of the river, and the habitation is named Rabát Khál Beg. Here unite the Zaibák and the Jirm Pass streams, which flow from the east and south-east respectively. The Jirm stream descends from Karán and Munján, which are situated on the boundary of the country of the Siáh Posh Kafirs. The Jirm Pass runs in a south-east direction to the right of the bridge above mentioned.

A road leads from Jirm to Kábul, southwards, passing through Mazár Shah Nasir, Khusro, Ulur, Kurán, Paryán, Kotal Panjsher, and thence across the Kotal to Chárikár, and from thence to Kábul.

To the north of the bridge lies the extensive plain of Dashi-i-Parákh [Bahárák ?], which is irrigated by a canal from the Zaibák River, entering the plain at Yárdár.

From the bridge, east, the village of *Jabchi*, 36 minutes. From thence Mazár Khoja Kayám-ud-din, 12 minutes. From thence, north-east, *Dó-as* [12 minutes ?]. Here two streams unite from Zardeo and Sarghilán and then fall into the Zaibák River. The town of Bahárák is situated to the north-east of Do-ás (or Doáh). This place produces the best fruits in all Badakhshán. North of Bahárák are situated the *Gho* and *Vakhshir* Hills, across which to the north lies the Sheva Plain, through which a road also leads to Darwáz. To the south of Bahárák is the hill named Daráz-i-Dardaj, to the east Zardeo, to the west Khairabad and Mughzár. To the south of Khairabad are situated Farmargáh [Farmardgh ?] and Payiúr [Payín ?] Shahr.

10. The village of Aoji, 4 hours 54 minutes.

Proceeded southwards from Bahárák, and arrived at the village of Yárdár in 36 minutes. From Yárdár proceeded south-east, and passing through Tagao Aimish reached the village of Oshgán in 48 minutes. To the south of Oshgán, across the river, there is situated the village of *Rishtak*, perched on a hill; east of Oshgán the village of Bagh-i-Kurbán Mahamad Bai; and to the east, at the foot of a hill, the village of Khushdareo. To the south of the hill there is a road which leads to Khastak, Yamgán, and Mazár Hazrat Said-Shah Nasir Khusro.

From Bágí Kurbán Mahamad Bai, east, Yazdah Akhcha, distance 36 minutes. From thence, north-east, the village of Ashtákan, distance 1 hour. To the south of and opposite to Ashtákan across the river is situated the village of Shokhchan. South-east of Ashtákan, the village of Shágán, distance 1 hour. From Shágán, south-east, distance half an hour, the village of *Káshlak Tarang*, at the foot of a hill to the west of the village of Chákarán. From Chákarán, south-east, the village of Aoji, distance 24 minutes.

11. Tírgarán, 6 hours 0 minutes.

From Aoji, south-west, Pul-i-Chákarán, distance 15 minutes. Proceeded from thence, south-east, for 1 minute, then turned south-west, 3 minutes, then due south to the village of *Barabárám*, 12 minutes. Chákarán, Ghaneo, Yakhshera, are situated at the foot of a hill to the west of the road. To the east, on a hill, across the river, is situated the village of Gharneo. From Barábarám, south, the village of Rukhshan, 24 minutes. From thence Bagh-i-Chármagbz, 36 minutes. From thence to the villages of Zo and Ghachchán, 16 minutes. The village of Zo is situated to the east of the road. Ghachchán is situated on the top of a hill, and the cultivated lands of the village lie in the plain below. From Zo to the village of Khashfin the road runs south.

Khashfin is situated on the west, distance 23 minutes. From Khashfin, south-west, the village of Oshtarfi, distance 24 minutes. From thence Namázgáh, 8 minutes south. To the east, across the river, under a hill, the village of Yomal. From Namázgáh, Bagh-i-Pish, south-east, 30 minutes; from this place a road leads to Dárah Bázgír and Zaibák. The habitation of Pish is to the north-west of the road.

From Pish to Jangal Sufián and the village of Sufián, south-east, 12 minutes. East of Sufián, across a hill, is situated Khiarma Tagáo. To its west, also across a hill, lies the territory of Yamgán.

From Sufián to Hamba Dúzdán, 36 minutes. For 24 minutes after leaving Hamba Dúzdán proceeded south-east. To the east of Hamba Dúzdán is situated the village of Karsang. To the south-east of Hamba Dúzdán there is a difficult Kotal, named Shakhak Karsang, which I crossed, and then turning south-east went on to the bridge, distance 36 minutes. Arrived at Pul Mauza Tirgarán in 1 hour.

. 12. Zaibák, 5 hours 42 minutes.

From Tirgarán, south-east, to the village of Varchi, 24 minutes. From Varchi, south-west, across the river, the village of Alúchgareo. From thence, Sufaid Darah, south-east, 36 minutes. To south-west of Sufaid Darah, the villages of Kilát and Kazder. There is also a bridge here. From Kazder, east, Yárdáo, 12 minutes. From Yárdáo, south-west, the village of Gaó Tag. Across the river, under the Kashtak Hill, is situated the village of Záonik. The summit of the Záonik Mountain is perpetually covered with snow. From the village of Kazder to Rafak Asba Ghayab, north-east, and then to the village of Uzmak, 20 minutes. From thence, south-east, to the commencement of Sadrásh, and from the termination of Sadrásh to Rabát Chaltan, 1 hour and 24 minutes; Sadrásh is a wide pass, south-east of Rabát Chaltan. From Rabát Chaltan to Buri Top Khána, 1 hour and 16 minutes. From Top Khána to Dasht-i-Tezáb, thence to Payás, thence to Ain Vatak, and from thence to Gaó Khána, 1 hour and 30 minutes. Gaó Khána is situated to the north of the road; Zaibák to its south-east. Two passes, viz. the Nuksán and Khar Tezah, run down from Káshkáru, in Lower Chitrál, north and north-west, and unite at Zaibák, where the streams which descend through these passes unite and form the body of the Badakhshán River. This river lower down to the west is named Kukcha, from the blue colour of its water, "kuk" in Turkish meaning the sky or blue. Probably this name was given by the Karlagh Turks, who inhabit Khoja Ghár, where this river falls into the Oxus; and, in fact, this river is called by the name of Kukcha by these Turks alone. The people of Badakhshán call it the Faizábád or Zaibák River.

Between Zaibák and Chitrál intervenes the Hindu Kush chain of mountains. There are three high snowy peaks on this chain, which are named respectively Doráb, Nuksán, Khar Tezah. The Nuksán and Khar Tezah adjoin each other, the former being to the left, the latter to the right of the road going to Chitrál and Zaibák. These peaks are very losty, and are always covered with snow. An extremely cold wind blows here in the summer months, which is fatal to travellers. The following is the route from Peshawur to Zaibák:—

1. Peshawur to Hashtnagar ..	..	..	..	13	kos.
2. Malkand, Swát Mountain	..	..	..	15	"
3. Dir ..	..	..	..	12	"
4. Miani ..	..	..	..	6	"
5. Ashrath ..	..	..	..	8	"
6. Kaltak ..	..	..	..	6	"
7. Darosh ..	..	..	..	7	"
8. Kas ..	..	..	..	8	"
9. Chamarkand ..	..	..	..	10	"

10. Káshkár*	..	..	..	..	..	..	..	6 kos.
11. Rozyak	..	..	..	..	..	..	14	"
12. Jitar	..	..	..	..	..	..	6	"
13. Oghad	..	..	..	..	..	..	5	"
14. Gharistán	..	..	..	..	..	..	14	"
							At the foot of the Dorah †, Kotal, in	
							Zaibák territory.	
15. Sanglich	..	..	..	..	..	..	8	"
16. Iskutal	..	..	..	..	..	..	6	"
17. Zaibák	..	..	..	..	..	..	8	"

Under the Dorah Kotal there is a spring, the water of which flows to Zaibák, through Sanglich. Another stream descends from the Kotal Nuksán and Khar Tezah, and flows into Zaibák. A third stream descends from the Koh-i-Sabz, which intervenes between Sarghilán and Zaibák. These streams uniting at Zaibák form the Badakhshán or Kukcha River.

From Zaibák, the following route leads south-east [west?] to the country of the Siáh Posh Kafirs:—

From Zaibák to Sanglich,
Dozakh Darah,
Shahr,
Fort Munján,
Porak,
Fort Kalar, the capital of Kafiristán.

At the close of July 1870, Mír Mahmúd Shah, the Chief of Badakhshán, made a most successful attack on Fort Kalar, and brought a large number of Kafir captives to Badakhshán, whom I saw at Faizábád. Amir Taimúr interfered in the internal administration of the Kafirs, and Bábar also.

13. Zaibák to Iskásham, † 3 hours 2 minutes.

From Zaibák to the village of Zarkhán, north, 8 minutes. To the north-west of the road is situated the village of Zarrák, and to the north-east the Olji Plain. To the north of Zarkhán is situated the Rat Pass. The drainage of this pass flows to Zarkhán, and falling into the Zaibák River runs on to Badakhshán. Between Chákarán (see No. 10) and Zarkhán intervenes the Rat Mountain.

From Olji to Houz Bázgír, south-east, 24 minutes. There is a lead-mine to

* The capital of Lower Chitrál. [It is the Chitrál Town of our late Maps.]

The following is the route from Káshkár to Kafiristán:—

Káshkár to Orgbach,

Oiu,
Talashgom,

Fort Lode, called after a tribe of that name.

† It is called Do-ráh from the fact of two roads diverging from it, viz. one westward to the country of the Siáh Posh Kafirs; the second, north-west to Zaibák, and thence to Badakhshán.

The following is the route, by the Nuksán and Khar Tezah Kotals, to Zaibák:—

From Oghad to Shughad (see No. 13 in last route, above).

Augúr, caravan stage.

Kor, or Lashkargáh, caravan stage.

Kotal Nuksán and Khar Tezah.

Khána-i-Mohabbat, at the foot of the Kotal, subject to Zaibák.

Dehghol.

Zaibák.

‡ A road leads from Iskásham, north-west, through Ghárán, Shighnín, Vanaj, in Badakhshán territory, to Karátgin, in the Kokán kingdom.

the east of Hous Bázgir. The habitation of Bázgir is to the north-east of Zarkhán, arrived at the village of Bázgir in 1 hour; proceeded from thence through the Pushtibán Plain, and arrived at Iskásham in 1 hour and 30 minutes.

14. Varakh, 2 hours 56 minutes.

Proceeded eastward. At Iskásham the River Panja (Oxus), which flows in a westerly direction up to that place, turns to the north. Here also the stream which descends through the Gaó-indrah Darah in the south, falls into that river.

From Iskásham, across the Gaoindrah stream, to Mauza Turbat-i-Sayyadán, 4 minutes. From thence, east, the Dasht-i-Shakach, 30 minutes. From thence Akhah-i-Shakach, 16 minutes. Thence the village of Potar, north-east, 12 minutes. The boundary of Wakhán commences from Potar. To the south of the village of Potar there is a pass [valley?] called the Potar Pass, which runs south to north. The drainage of this pass falls into the Panja River. From the village of Potar, north-east, the village of Kázdah, 30 minutes. From thence the Fort of Sad-ishtarágh; across the Sad-ishtarágh stream, 36 minutes; the drainage of the Sad-ishtarágh Pass flows northwards into the Panja River. Proceeded from thence north-east, and then turned due east, and arrived at Varakh in 48 minutes.

15. Pagish, 4 hours 23 minutes.

From Varakh, north-east, Sail Kishinkhán, 36 minutes. From thence, in the same direction, the village of Shakharf, 1 hour 35 minutes. Thence crossing the Ab-i-Siáh Pagish stream, reached Pagish in 2 hours and 12 minutes.

16. Panjah, the capital of Wakhán, 5 hours 28 minutes.

From Pagish, north-east, the village of Khandúd, 1 hour 12 minutes; the village is situated at the foot of a hill to the south of the road. The River Panjah is to the north of the village of Khandúd. A hill intervenes between the villages of Tarich, Márkhan, Yaiko, Moléko in Lower Chitrál, and Khandúd. These four villages of Lower Chitrál run parallel to Pagish. From Khandúd to the village of Pizák (south-east of the road), 12 minutes. From thence, north-east, Mughzár Aishmurch, 1 hour and 36 minutes. From thence, south-east, the village of Pagshi [8 minutes?] From thence, north-east, the Darich Plain, 24 minutes. Across the river, to the north, are situated the villages of Darich and Chirkín at the foot of a hill. From the Darich Plain, Fort Panjah, the capital of Wakhán, north-east, 36 minutes.

Here two streams, one flowing in a north-westerly direction from Hauz Sárigh Chaupán on the boundary of Little Pamir, and the other south-west from Kol Kavijagat [*Kairjagat?*], also called Kol Sikandri, unite below Kila Panjah. The united stream is known by the name of the Panjah River or Oxus, which takes from here a tortuous course to the north-west.

The territory of Wakhán is divided into four divisions:—1st, Sad Ishtarágh; 2nd, Sad Khandúd; 3rd, Sad Ispanj; 4th, Sad Sarigh Chaupán and Pamír. The people of Wakhán designate Sarigh Chaupán as Sarhad (or the Boundary), for here various routes converge from Yásin, Upper Chitrál, Gilgit, and Kanjúd, as well as Eastern Turkistan, and also diverge to these countries.

Route from Sárigh Chaupán in Pamir to Yásin, Upper Chitrál, and thence to Gilgit.

1. From Sárigh Chaupán to Paikharo.

Uninhabited, and a pass surrounded by a range of lofty hills called Dawárkot [or Darkot]. Mirwali, the ruler of Yásin, after the murder of Mr. Hayward, fled to Wakhán, after crossing these hills to Sárigh Chaupán.

2. Baroghil.

Uninhabited.

3. Zarkah, at the foot of the Shindar hill.

Uninhabited.

4. Yásin.

The capital of Upper Chitrál. Yásin is also known by the name of Vorshigon [*Varchagam?*]. Ruled by the Khushwaktia Chief, the murderer of Mr. Hayward.

5. Ashkhiah.

Inhabited. Mûstoj and Pinjal below and above, but off the road, to the north and south.

6. Ashkamand.

7. Gáokoch.

8. Panjrat.

9. Fort Gilgit.

In possession of the Mahárajah of Jamu and Káshmír.

Route from Sárigh Chaupán Pamir to Kanjúd, otherwise called Húnza.

1. From Sarigh Chaupán to Mashú.

A hill pass. Uninhabited.

2. Kháldár Shadak.

3. The foot of the Shar Kotal.

4. Bába Ghandi.

5. Rasab Jarab.

Inhabited.

6. Sásat.

Inhabited.

7. Gulmat.

8. Shilk.

9. Fort Kanjúd.

In possession of Gházán Khan, brother of Gházásfar Khan of Kanjud.

Route from Yasin in Upper Chitrál to Káshkár in Lower Chitrál, South-east.

1. Yásin to Ghizir.

2. Láshor [*Laspúr?*]

3. Mastoj.

4. Boni.

5. Mari.

6. Káshkár.

These routes go south and south-west from Sarigh Chaupán in Wakhán territory.

I now proceed to describe the route from Wakhán in the direction of Pámir and Eastern Turkistan. There are two routes, one to Little Pámir, south-east, the other to Great Pámir, north-east. Both routes lead to A'k Tásh, the boundary on the termination of the Pámir Steppes subject to Wakhán, and Sárkol in the Yarkand territory, subject to the government of Yakúb Beg Kushbegi. And first,—

The Route through Little Pámir.

1. From Panjah to Os.

Journey through Sas and Oáskhán [*Razkhan?*], and uninhabited jungle. Os is inhabited.

2. Bába Tangi.

A kotal named Yásian and a rapid stream has to be crossed.

3. Deh Ghulámán.

Inhabited.

4. Sarigh Chaupán, known as Srahad.

Here roads diverge to Upper Chitrál, Gilgit, and Kanjúd, as described above. The inhabited portion of the Wakhán territory terminates here. Here there is a spring, the water from which runs into Panjah, a constituted branch of the Oxus.

5. Ab Shor.

Two streams, the Little and Great Ab Shor, have to be crossed in this march.

6. Dasht-i-Langah, or Langar.

The Kotal Márpech, a difficult hill, has to be crossed.

7. Galab.

Pass through Siáb Shekh.

8. Hamdami or Andamin.

Traverse a plain known by the name of the Dasht-i-Mirza Morád.

9. A'k Tásh.

Pass through Kazil Robát, Kunj-bá-i, and Bazár-Darah.

These are nine caravan marches.

Route from Wakhán through the Great Pámír employed by me.

17. From Fort Panjah to Zangobi, 36 minutes.

Proceeded across the river, north-east,* made a rapid march in 36 minutes, and rested for the night.

18. Langar Kish, 2 hours 18 minutes.

From Zangobi, north-east, the village of Zoug [Zang ?], 48 minutes. From hence again north-east to the village of Kisar [Hisár ?], 30 minutes. Thence passing through Akhab, Nizgah, proceeded north-east in one hour to the village of Langar Kish. The inhabited part of the country terminated here.

19. Jangalík, 5 hours 15 minutes.

Direction north-east. Crossed Akba Atam and Deh Kan Khana, 24 minutes. Thence, north-east to Zarwand, 48 minutes. From thence, in the same direction, the Golain called Ser, 36 minutes. From thence, Dasht-i-Tash, 12 minutes. Here the road turned south-east, and afterwards due east. There is a hill called Uzgawaáran on the bank of the river which flows from Kol-i-Sikandari, as already stated above. From Dasht-i-Tash to Karopur, north-east, 1 hour. From thence, in the same direction, descended to Ab-i-Zer-i-Zamín; time occupied, 1 hour and 15 minutes. From thence ascended the Kotal, Zer-i-Zamin, in 48 minutes, and arrived at a level spot. Thence to Jangalík, 12 minutes. Encamped at an uninhabited spot on the bank of a stream, under a tope [i. e. grove] of the willow, poplar, and chinar trees. The drainage of Jangalík runs from north-west, and then, turning south, falls into the stream here mentioned, along which my way now lay.

20. Jagnalár, 7 hours 10 minutes [6 hours 40 minutes?]

Proceeded due east along the bank of the Mas, a very rapid stream; flows southward, and falls into the river. Went on to Darah-i-Aich-Kar, north-east, 1 hour. Thence traversed the Dasht-i-Kar-ghachi, in 1 hour and 30 minutes. Thence, north-east, Koz Neg, 30 minutes. Then to Yol Mazár, 24 minutes. Then, Dasht-i-Ichkalik, 12 minutes; Dasht-i-Páizat Ailah, 15 minutes; Dasht-i-Khargoghi [Khargoshi ?], north-east, 16 minutes. To the north of this plain is situated the Ab Chár [Ali Chor ?] Pass, through which a road leads westward to Dasht-i-Mai, Shighnán, Darwáz, and Karát-gin. Southwards from this place goes the road to Sarigh Chaupán and Sarhad of Little Pámír. The

[* This seems to imply, as I should also gather from Wood, that Fort Panjah is on the south bank of the river, not the north, as represented in the Mirza's Map].

elevation of the Pámir Steppe commences here. Trees and plants disappear here; grass alone, and a low thorny shrub, similar to that met with on the Hindú Kush and Koh-i-Baba, grows here. Traversed the Boz Yolparas Plain in 48 minutes; then the Shákh Toda Plain, in 30 minutes; and next, the Jagnalar Plain, in 1 hour and 15 minutes, proceeding north-east.

21. *Kair Jagat*, 4 hours 46 minutes.

From Jagnalar to Kosh Chulgba, north-east 1 hour. Thence, Jarat Gúmbaz, east, 30 minutes. Then Dasht-i-Shunálgo, 45 minutes. Thence to Kush Yatak, 48 minutes; thence to Mazár Tippa, 35 minutes. From thence to Besh Gumbaz, 1 hour 8 minutes. From thence to Dasht-i-Kol Hauz Kalán. Halted for the night at *Kairjagat*, on the bank of a stream which rises in Besh Gumbaz and terminates at Kair Jagat, where it forms a lake, from which the water flows to Fort Panjah, in Wakhán, and runs on to Shighnán. This is the source of the Oxus. This stream is also called the Sikandari stream.*

22. Isligh, 4 hours 6 minutes.

From Kair Jagat to the Plain of Jagdabán, north-east, 1 hour. From thence to Shásh Tippa, north-east, 36 minutes. Thence the Plain of Buzteri, north, 30 minutes. Thence through a level plain to Isligh, 2 hours. The drainage of Little Pámir flows through this place, in a north-westerly direction, to Darwázah.

23. A'k Tásh, 8 hours 28 minutes [8 minutes ?].

Traversed the Isligh Plain, north-east, in 1 hour. Thence south-east, through the Sunoghar Plain, 48 minutes; then through the Atárbel Plain, 1½ hour, north-east. From thence to Kazil Rabát, east, 36 minutes. Thence through the *Hayila* Plain, 24 minutes. Thence to Dúngkul-duk, 1 hour 15 minutes. From thence to Bazár Darah, north-east, 35 minutes. Thence to Kotal A'k Tásh, north-east, 48 minutes. From thence to the bank of the A'k Tásh stream, 1 hour and 12 minutes.† This stream is formed by the drainage of the several passes, and, uniting with the drainage of the Kanjúd Darah, flows towards Karát-gin, Kuláb, and Hisár, and falls into the Oxus. The River Oxus is formed, out of Pámir, by five streams, viz., the Iskandar stream, already mentioned, which goes to Panjah; second, Sarkhan [*Surkháb?*]; third, *Bagash*, or *Vakhast*; fourth, *Kafir Nihan*; fifth, *Tofláng* [*Tupalak* of maps]. The main river composed by the union of these streams is then called the Oxus. In addition to these streams, the following are also its feeders, viz.: Kúkcha, or the Badakhshán River, which falls into the Oxus at Khoja Ghár; the Kahmard, Bamián, and Hazáraját streams, which descend from the Koh-i-Bába and Hindú Kush Mountains, as also the Kunduz Ghori, Talikán, and other streams. These form the full volume of the Oxus at Kubádián.

24. A'k Tásh to Robát King Sher, 10 hours 34 minutes.

From the bank of the River A'k Tash to A'k Tash Robat, north-west, 45 minutes. Thence to Kotal A'k Tash, north-east, 36 minutes. The Kotal

[* This Hauz Kalán, "Great Pool," or Kol-i-Sikandari, is Wood's Lake Sirikol or Victoria].

† To the west of A'k Tásh there is a kotal, named Kosh Akbad, a very lofty mountain, across which, to the south-west, is situated Karát-gin. The boundary of Pámír in Wakhán territory subordinate to Badakhshán terminates at A'k Tásh. The Amír of Kábúl now levies tribute on all the possessions of Badakhshán.* His Highness's dominions, therefore, virtually terminate here. The roads from Great and Little Pámír unite here.

— Thus —

His Highness realized 60,000 rupees in all in 1870.

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A'k Tash is drained through the Darah Shandi, within which there are several open valleys, called here Tagaos; first, Tagao, 30 minutes; second, south-east, 1 hour; third, 1 hour 15 minutes. Then to Kotal Shandi, north-east, 1 hour 30 minutes. The drainage of all passes now flows in the direction of Sárkol and Yarkand. The descent of Kotal Shandi to Darah Hák Sherak, north-east, 2 hours. Thence to Niza Tásh, 1 hour and 14 minutes, north-east. There is a valley here which runs north-west, and its drainage, uniting with the drainage of the Shandi Darah, flows on towards Sárkol. From Nizatásh to Darah King Sher, 1 hour 9 minutes. Thence to Robát King Sher, north-east, 35 minutes.

25. Sárkol, 4 hours 58 minutes.

From Robát King Sher to Kara Koram Plain, 1 hour 45 minutes. Thence to Tippa Kara Koram, north-east, 15 minutes; thence north to Jangalík. The willow and poplar trees were in abundance here; the wind was hot. From Jangalík, north-north-east, to the mouth of Tangi Sárkol, 2 hours 13 minutes. From thence to Fort Táshkurghán, east, 45 minutes. This fort, or rather its lands, are situated in the Sárkol Plain. There is a tradition that the fort was built in ancient times by Afrasiáb. But the ruins are of a more recent date.

Kal, in Turkish, means centre; *kol*, a valley more long than broad, surrounded by hills; *kol* also means hand. *Kul* means slave. *Kul* (the *k* sounding as in the English word "king") means a lake. *Sarikol* means the head of a valley, and, in fact, it is the head of the long valley in which the fort of Táshkurghán is situated.

From Sarkol two routes lead to Yarkand, the first across the Kotal Oghár Yár, or Aigáz Yar, south-east; the second inclining to the north, known by the name of Taghma Route.

The First Route (South-east).

1. From the Fort Táshkurghán, in Sarkol, to Kotal Oghár Yár.
2. Darah Vachcha.
3. Kotal Khandhari. An extremely difficult mountain.
4. Kila Mír Babásh. The drainage of Darah Tung and the Kanjúd Mountains flows to this place.
5. Langar Latíf Shekh.
6. Kotal Aríh Ailak [*Arpatallak?*].
7. Ozil Dur.
8. Urtang Kusharáb.
9. Yarkand.

In all of the caravan marches, owing to the difficulty of crossing the kotsals, and the abundance of water in the summer months, this route is less frequently employed, until the waters subside. The people of Wakhán and the Khirghiz people convey loads on horses and yáks.

The Second Route (North-east).

1. From Sarkol to the border of the Taghma Plain.
Pass through Tazníf, Chashmán, Dahána Taghma, and encamp at the border of the plain.
2. Chicháklék.
Two roads come here from Tangtár and Aghil, and unite at Bás Rabát. There is also a road which runs past Aghil to Tangtár. Another road goes from Aghil, inclining more to the north, to Kotal Yám Bolák, and goes on to Bás Rabát.*

[* This paragraph is not very intelligible, but I do not venture to correct it. See stage 27.]

3. To Bás Rábát.

The roads through Darah Tangtár and Chicháklék unite here.

4. Chil Gumbaz.

Two roads diverge from this place; one direct east, through Darah Charling, to Yarkand; the other, known by the name of the Kotal Kaskaso, north, to Yang Hisár. The direct eastern route is described here.

5. Darah Chárling.

Pass through Bágh-i-Mirza Khán.

6. To the foot of the Kotal Taka Síkrak [Sakrik?].

7. Kazil Dawán.

Pass through Kara [Kizil?] Dawán.

8. Dara Yalghoz Targhák.

Pass through Dahana Kotal, Bed Kuram, and Abshor.

9. Ortang Yang Arígh.

Traverse the extensive Dasht-i-Shaitángum.

10. Yarkand.

These are caravan marches, whose cattle carry about 3 maunds weight.

A horseman, without encumbrances, can make the journey in five or six days.

From Sarkol to Kashgar, and from thence to Yarkand, the way by which I went.

26. From Sárkol to the mouth of Tágharma, 2 hours 43 [13?] minutes.

To the ruins of the village of Tazníf, north-west, 47 minutes. Thence to the ruins of Chasman Kashlák, in the same direction, 30 minutes. Thence across the Taghma stream, 56 minutes.

27. The Chichaklek Plain, 6 [5?] hours.

Leave the Taghma Plain on the right. To the north-east of this plain, there are two roads leading to Chichaklek and Tangtár respectively. Both unite at Bas Rabát. It wended by the Chichaklek route. To the north-west of Taghma is situated Karású, and north-north-west Kotal Bardásh, from which a road goes to Pamír.

From the mouth of Taghma, north-east, to Aghil, 1 hour. From here a road leads through a pass, south-east, to Tangtár. From Aghil to Darah Chichaklek, 2 hours; delayed, owing to fall of snow. Thence to the plain of Chichaklek, 2 hours.

28. Bas Robát, 7 hours [and 30 minutes?].

To Yám Bolák Darah, north-east, 2 hours 30 minutes, then across the snow-covered Kotal, north-east. Three hours occupied in going to Yám Bolák, inhabited by the Kirghiz, who live in black tents. Thence to Bás Rabát, 2 hours. The drainage of Kotal Bolák, known by the name of Kará Kol, flows in the direction of Yang Hisár.

29. King-kol, 9 hours 21 [48?] minutes.

From Bas Rabát to Kashlák, north, 48 minutes. Thence to Tagao Bas Rabát, north-east, 2 hours. Thence to Darah Chil Gumbaz, 37 minutes, north-east. Thence to Kotal Chil Gumbaz, also north-east, 30 minutes. Thence across the Kotal to Chil Gumbaz,* 45 minutes.

From this place there are two routes, one called Darah Chárling, which goes due east to Yarkand, which has been already described above. The other route goes via Kotal Kaskas to King Kol. I adopted this route. From Chil Gumbaz, due north to Kaskaso Darah, 1 hour 38 minutes. The Kotal Kaskaso, 2 hours. Thence to Darah Kingkol, north-east, 1 hour and 30 minutes.

30. To A'k Tala, 5 hours 22 minutes.

[* The Chihil Sitún of the Mirza, whose route this now is.]

From King Kol to the mouth of the Azzalk [Arzalek?], north-east, 1 hour. Thence to the mouth of *Pakhtanan*, north-east, 1 hour. Thence to Koh Chaghi, 2 hours 22 minutes, north-east. Thence to A'k Tala, in the same direction, 1 hour.

31. Sugat, 6 hours 26 minutes.

To Kazkia, north-north-east, 1 hour 30 minutes. To Kachik Karával, north-east, 1 hour 26 minutes. To Katta Karával, one hour and a half. To *Aigri Jar*, north-north-east, 1 hour. To Sugat, 1 hour.

32. To ruins of the Fort of A'k Básh Khan, Bazár Chár Shamba, 7 hours 48 minutes.

From Sugat, north-west, to the village of Karábásh, 2½ hours. To Yang Hisár, north, 48 minutes. To *Hang Katlak*, north-west, 36 minutes. To *Kush Ozma*, one hour and a half. To Chol-Sá-i, 35 minutes. To *Zoma*, north-west, 19 minutes. To *Kona Sak*, same direction, and thence to A'k Básh Khan, north-north-west, 1½ hour.

33. To Yangi Shahr, Kashgar, 10 hours [and 33 minutes].

To the village of Yaghách Ayágh, north-north-west, 1 hour 41 minutes. To Aktar, 1½ hour. To Parásh or Parach Saddík Bey, a Kirghiz village, 2 hours. To Dasht-i-Pukálík, north-north-west, 1 hour. To Nahr Tázghon, in the same direction, 48 minutes. To Karású, 36 minutes. To Dá-íd-Maidán, 1 hour. To Kajarchi, half-an-hour. To Yangi Shahr Káshghar, north-north-west, built by the Chinese, now one of the two capitals of Yákub Beg Kushbegi, 48 minutes.

The Kushbegi has had the road measured from Kingkol, according to the Mahomedan standard, according to which 4000 paces of a swift camel make a mile, and 12,000 paces (equal to three miles) one farsakh.

From King Kol to the mouth of Arzalek, one farsakh. From thence to the mouth of Pakhtanan, one farsakh. To Ghuzam, one farsakh. To Koh Chaghi, one farsakh. To A'k Tala, one farsakh. To Kazkia, one farsakh. To Kachik Karaval, one farsakh. To Katta * Karaval, one farsakh. To Yang Hisar, five farsakhs. From thence to Káshghar, nine farsakhs. From Yang Hisar to Yarkand, 27 farsakhs.

[Return from Káshghar.]

34. To Yafchan Bála, 4 hours 30 minutes.

To Nahr Tázghon Talta Bazár, south-east, 3 hours. To Yafchan, south-east, 1½ hour.

35. To Yang Hisár, 4 hours 54 minutes.

To Ortang Sarkári, south-east, 1 hour 30 minutes. Thence through the Yafchan Plain to Langar Saklik, 1 hour. Thence to the Tangi Bus Plain, 36 minutes. To Langar Khank'ah, 1 hour. To Yanghisar, south-east, 48 minutes. To the north-east of Yang Hisar are situated the villages of Soilik and Sítla, and, to the south-west, Sugat, Bolak, and Tairák.

36. To Kazili, 5 hours 5 minutes.

To the village of Karábásh, 24 minutes, south. To Gulbun Rabát, south-east, 1 hour 15 minutes. To Táplik, east, 38 minutes. To Kush Gumbaz, 42 minutes. To Táimizi, 36 minutes. To Chulman, south-east, 30 minutes. To Kazili, 1 hour.

37. To Kok Rabát, 5 hours 15 minutes.

To Kok Rabát, uninhabited. But Yákub Beg has built a mosque and a cookhouse there.

38. To Yarkand, 5 hours 33 minutes.

To Darg-sa-i, 1 hour 15 minutes. To Chárik, 2 hours. To Karádásh, 15 minutes. To Sagbchak, 48 minutes. To Yarkand, 1 hour 15 minutes.

I commenced my journey from Pesháwur, from whence I proceeded west-

* There is a strong sand fort here built by the Chinese, to check attacks from the hills.

ward to Kábul ; then north to Khulam, in Balkh territory ; then north-east to Badakhshán ; thence in the same direction to Káshghar, one of the two capitals of Eastern Turkistáu ; thence south-east to Yárkand, and again in the same direction travelled back to India. The distances are as follows :—

Pesháwur to Kábul, 12 marches.

Kábul to Khulam, 12 marches.

Khulam to Kunduz, 12 farsakhs.

Road lies through a dry waterless plain, already described in the list of routes.

Kunduz to Badaklshán and Wakhán, 13 marches.

The country throughout is well inhabited. The road goes through mountain passes, which are well wooded. Supplies, &c. for travellers and caravans procurable everywhere. From Badakhshán to Yárkand baggage cattle cannot be obtained on hire, but must be purchased. No difficulty of any consequence is, however, met with in purchasing cattle. From Langar Kish, one march beyond Kila Panjah, the capital of the Wakhán territory, the country is uninhabited as far as Sarkol in Eastern Turkistán ; grass and firewood alone is obtainable. All other necessaries for man and beast must be carried by the traveller. At Jagnalár the chain of lofty mountains is terminated, and the elevation of the Pamír Steppes commences here. No trees are visible beyond Jagnalár. The Pamír Steppes connect several chains of mountains, viz. the Hindú Kush, in the south-west ; the Kuen Luen, in the east ; the Kara Koram, in the Bolar ; the Thián Shán chain, in the north, which runs from Tirak Dawan, and Ming Yol, to the Western Farghána Pass. According to native geographers, the Thian Shan chain, which commences north of Eastern Turkistán, belongs to Mongolistán, which, commencing north of Káshghar, runs westward of that place, and, running on southwards, joins the Kara Koram and Kuen Luen chain in the south-east of Pamír. Here it branches off in two directions ; one branch goes into the Chinese Empire, passing to the north and north-west of Tibet (this may perhaps be Kuen Luen). The other great branch runs on to the ocean, passing north and north-west of the Punjáb and Hindustán, and south and south-west of Tibet. This is probably the great Himalaya chain of mountains. The Turkistán geographers call Bolar by the name of Bolar Tagh, and state that the Oxus rises in those hills. In the Turkish language Ták or Tagh (*gh* and *k* being exchangeable) means a mountain—Bilúr means crystal. The name may perhaps have been given owing to the perpetual snow on the lofty peaks presenting the appearance of crystal. Another tradition gives the name as Bulut Tágh, which means mountain of clouds, and on the summits of these mountains clouds are always present. By constant use the name may have been changed into Bilúr Tágh by the Turks. On the whole, it appears certain that the Turkistán territory is surrounded on three sides by the same chain of mountains.

The author of 'Tárikh-i-Rashidi Gházán Khan,' namely, Khowaja Rashid-ud-din Wazir, and Mirza Haidar Káshghari, the author of 'Tárikh-i-Rashidi,' and Khowaja Ata-ul-Mulk Juvaini, the author of 'Tárikh-i-Jahán Kushá,' state unanimously that the western portion of the Káshghar territory is designated the Dasht-i-Alai, which is the table-land of Bilúr Ták, similarly with the Pamir Steppes to the west of Yárkand. It is explained that the chain on three sides, described above, is one and the same. The portion between Káshghar and Farghána is called Alai and Bilúr Ták ; that between Badakhshán and Yárkand is designated Pamír, or Bám-i-Dunya (roof of the world), and the portion between Akha Sanju and Iskardú is designated Balti, which belongs to Little Tibet. I have not at present the means of comparing the old geographical names of Eastern Turkistán with modern names. I am unable, therefore, to deduce any results. The names given by Marco Polo I am unable to identify. As I am at present only describing the routes, I proceed to describe the Pamír

Steppes. Pamír is designated Bám-i-Dunya (roof of the world) from its altitude. Its great elevation is proved by the fact of there being no trees in it and the scarcity of birds. Grass only grows there in summer. The air is extremely rarefied, so that respiration becomes difficult both to men and beasts. This difficulty of respiration is termed "tunk" by the people of Badakhshán and Wakhán, and "ais" by the Moghals. The liver and stomach become irritated. The travellers get headache, and blood flows from the nose. In the case of men of weak constitutions, the face as well as the hands and feet become swollen. The greater the cold, the more marked are those affections. The people of Badakhshán and Wakhán use acid, dry apricots, and plums, to check those affections. At night, if the head of a man should not be two feet higher than the ground inclining towards his feet, respiration is checked in sleep. Both pedestrians and horsemen experience difficulty of respiration. I am now in the 34th year of my age. On one of the peaks of Pamír I counted my pulse beat 89 times in one minute. I got headache, and felt irritated in the liver and stomach; once blood also flowed from my nose. One of my attendants, named Kádir, a native of Peshawur, was 27 years old; he had an attack of fever, experienced difficulty in respiration, and irritation of the liver, and his face and extremities got swollen. His pulse beat 99 times per minute. I had another attendant, named Mehra, a native of Ghizni, 20 years of age; he merely felt a little difficulty in respiration; his pulse beat 75 times in one minute. Rich food increases difficulty of breathing.

In the Pamír Steppes, the ground is mostly moist and covered with saltpetre. There are no stones. The altitude of Pamír would appear to be higher than the Hindu Kush, from the fact that difficulty of respiration is not experienced on the latter mountains. The soil is generally with a mixture of sand. The air becomes extremely cold in the end of October, and grass dries up and presents the colour of copper; snow begins to fall on the lofty peaks. The temperature changes in the end of March, and the snow begins to melt in the lower valleys. In April, grass begins to spring up. In June, water becomes plentiful, and the streams swell to such an extent that traffic is checked. From July to October, traffic is easy. In July and August, grass is abundant; it begins to decrease in September. In low places, the grass grows very dense, and to a height of from two to three feet. This grass is very nutritious; cattle prefer it to grain, and fatten on it, but it makes their stomachs stink.

The lofty peaks of Pamír are covered constantly with snow. The following animals are found in Pamír, viz. the deer, the *kuchkár* or wild sheep, the yak, called *kotás* or *khásh gó*, the fox, the jackal, the bear, the hog, and the tiger. The *kuchkár*, which in the Turkish language means "snow sheep,"* is a remarkable animal. It cannot live without snow, and inhabits the snowy peaks. In summer, their skeletons and horns are met with lying on the ground, everywhere. The horns are beautifully turned. The interval between the two horns is such that they cannot be encircled by both arms of a man. A fox may sleep in the hollow of the horn. In snowy weather the people of Wakhán place the horns as marks, to indicate the road. There is a spot in Pamír, designated Khak Toda, where these horns are found in great abundance. The horn is employed in the manufacture of hukkas, bowls, handles of knives, ammunition pouches of soldiers, and many other articles, as in England. It presents a white appearance by being polished. It is stated by Mír Mahomed Shah, of Badakhshán, and Mír Sultan Murád Beg, of Kunduz, that during the period of the occupation of Kábul by the British, a traveller (perhaps Moorcroft, or Burnes, or some other gentleman) carried away the horns of the *kuchkár* from Pamír, and sent them to England. If this be correct, they will probably

* [Kách, "a ram;" kúr, "snow."];

be traceable in the London Museum.* The soldiers of Mír Fatah Ali Shah, Mír of Wakhán, who composed my escort, stated to me that, in 1869, a murrain occurred among the kuchkárs, which killed flocks upon flocks of them. The atmosphere of Pamír was filled with stench on that occasion. I saw the skeletons and horns of these animals in abundance scattered on the ground. If two armies were to meet in that plain, such was the number of skeletons and horns which I saw, that entrenchments could be made with them. I did not attempt to bring any of the horns as curiosities, lest any suspicion should be raised in the minds of the people.

Before twenty years ago, the Kirghiz subjects of Yárkand, Káshghar, and Farghána, used to migrate in summer into Pamír, to graze their camels and yáks. These migrations have now ceased, owing to the attacks of the people of Shignán and Kanjud. The names of portions of the Pamír Steppes, as well as the graves of Kirghizes in those steppes, attest the fact that Pamír was the dwelling-place of the Kirghizes. The Pamír Kirghizes have now removed to Kotal Gandhári and Kalian, in the Sarkol territory, and west of Sanju. The Alái Kirghizes, who used to migrate to Pamir, have returned to Dasht-i-Alái. A few families of the Wakhán people have also removed with the Kirghizes to the neighbourhood of Sarkol, Kalian, and Sanju. The Pamír soil terminates at Ák Tásh; it belongs to Mír Fatah Ali Shah, the Mír of Wakhán, who is subordinate to Mír Mahmúd Shah, the Mír of Badakhshán, who, again, is a feudatory of the Amír of Kábul. The Amír, last year, realised 50,000 rupees as tribute from Mír Mahmúd Shah, in which sum Rs. 800 was included as the portion paid by Fatah Ali Shah, the Mír of Wakhán. In addition to this sum of 50,000 rupees, Rs. 10,000 were levied on account of Rusták, a dependency of Badakhshán, lying to the south-east of the Oxus, opposite to Khatlán. A road from Shighnán and Karatgin and Darwáz enters Pamír from the south-west. Other roads enter Pamír from Kanjúd, Raskam, Tághdum-Básh, and Bálti. The Turkish people are divided into 92 tribes, of which the Kirghiz is one; their origin is unknown; the original name was Kirkíz, which, in accordance with Turkish usage, has been altered to Kirghiz, *k* and *gh* being exchangeable in that language. The original stock was borne by forty women, whose father was unknown. The Kirghiz tribe are subdivided into 32 sections.† They inhabit chiefly Kokán, Talas, Minati, Alái, and the neighbourhood of Kalian and Sanju. Those of the Kirghizes, who own submission to a settled government (e.g., the Kokán Minati, Kalian, and Sanju Kirghizes) are more civilized, hospitable, and polite in manners. On the other hand, the

* [It was Capt. Wood. The horns are in the R. As. Soc. rooms; see 'Marco Polo,' i. 166.]

† The following are the names of these sections:—

- | | |
|-------------------|-------------------|
| 1. Kip-chák. | 17. Turt Aghír. |
| 2. Fá-it. | 18. Sayak. |
| 3. Bostán. | 19. Garbaghish. |
| 4. Kara Bágħish. | 20. Yásh Síz. |
| 5. Jun Bagħish. | 21. Kul Chigháš. |
| 6. Charyak. | 22. Bitelchi. |
| 7. Bagħon. | 23. Sálata. |
| 8. Kúrbán Khojah. | 24. Chará Yákchi. |
| 9. Kataghan. | 25. Kara Sádin. |
| 10. Moinák. | 26. Turkmán. |
| 11. Bolok Bai. | 27. Simíz. |
| 12. Kizil Ayágh. | 28. Sátga. |
| 13. Mashka. | 29. Durman. |
| 14. Niman. | 30. Alkár. |
| 15. Oztol. | 31. Chatkál. |
| 16. Kaltatil. | 32. Yamghál. |

Alái Kirghízes, who are independent, are cruel, savage, and ferocious, and addicted to selling slaves. Their food consists of the flesh of horses, camels, and sheep, and curds and barley.

The people of Wakhán, and their Mír or Chief, are of the Hazárah tribe;* such of them as own allegiance to the Chief enjoy some degree of civilization, but they are extremely avaricious, and given to theft. Those who are not subject to the Mír are merciless, ill-bred, wicked, and professional robbers.

The people of Kanjúd, neighbours of Wakhán, are also of the Hazárah tribe.* They are habitual thieves and rubbers, and merciless and ferocious. They are addicted to selling slaves.

Mír Fatah Ali Shah, the Mír of Wakhán, and his Hazárah subjects, are Tartars [?]. They profess the Shia creed. They state that the original name of Pamír was Pái Amír, or *Pái Mír Hazrat Ali*, who is called by them Amír or Mír, having placed his foot here. This appears to be a religious hallucination of these men, Hazrat Ali never having, so far as history relates, come to these regions.

Another version is that Pamír was originally Pái-Mehr (Foot of the Sun), and was so called owing to the situation of Pamír to the east of Badakhshán.

One Kirghiz states that the original name was Bám Yar; Bám, Persian, meaning roof, and Yar, Turkish, the earth. The combination of a Persian with a Turkish word is explained thus: He states that formerly a fair used to be held in summer in Pamir, where the Kirghizes were settled in large numbers, which was resorted to by the people of Badakhshán, whose language is chiefly Persian and less Turkish, and who bartered their goods there for camels, butter, felts, and blankets of the Kirghizes; and the association of Persian and Turkish-speaking people is sufficient explanation of a Turkish having been combined with a Persian word. In course of time it came to be called Pamír. The origin of the word is, on the whole, doubtful. The name is mentioned as Pamír by Marco Polo.

The Pamír Steppes are not so intensely cold, or so lofty and difficult, as some of the heights between Lé and Yárkand, over which Mr. Forsyth and his camp followed.

It has been stated above that the Pamír territory is terminated at A'k Tásh. Two marches beyond A'k Tásh is situated the fort of Sarkol, which belongs to Muhammad Yakub Beg Kushbegi, the ruler of Eastern Turkistan. Between A'k Tásh and Sarkol there is a lofty kotal, called the Shindi Kotal, the summit of which is constantly covered with snow; greater difficulty of respiration is experienced on this hill than in Pamír. The route from Sarkol to Kashgar and Yárkand has been already described. At Sarkol there are ruins of a fort, which is said to have been built by Afrásiáb. But the ruins are, in point of fact, of recent date. The population of Sarkol consists of the Hazaras [?], whose language, like that of the people of Badakhshán, is neither pure Persian nor pure Turkish. They profess the Shia creed.

The drainage of all the Sarkol and Shindi passes flows in the direction of Yárkand and Yang Hisár. The Sarkol River flows past Taznif towards Yárkand. In the second march from Sarkol there is a lofty hill, called Chichák Lek, which is constantly covered with snow. To the north of the descent of this hill there is situated a lake, from which a stream flows in the direction of Yang Hisár. In the third march from Sarkol there is a lofty kotal, named Yám Bolák, the peaks of which are always covered with snow. On this hill, also, great difficulty is experienced in breathing. On the 23rd August there was a fall of rain and snow at Sarkol. On the 25th of August,

* [The statement cannot be accepted. But it is not clear what the writer understands by Hazáras.]

a fall of snow alone at Chichaklek. And on the 27th August, a heavy fall of snow on Yám Bolák, accompanied by a wind storm. The temperature changed very perceptibly after we descended on the plain below Yám Bolák. The feeling was that of a man in Kábul, in winter, walking into a warm bath after exposure to snow and rain. The temperature was the same as far as Yárkand.

The nights began to get cold in Yárkand on the 10th of September.

I arrived and joined the mission at Yárkand, after visiting Kashgar and Yáng Hisar, on the 4th of September; and on the 5th of September Mr. Forsyth left Yárkand on his return to India, I was left behind in Yárkand to arrange for the conveyance of the *Toshakhana* of the mission, but I joined Mr. Forsyth's camp at Sanju. I returned to Murree on the 29th of October.

The route from Yárkand to India has been described by European gentlemen of ability who accompanied the mission; I cannot presume to give any description. In the route by which I proceeded, the following languages are spoken by the people of the countries through which I travelled, viz., Asgháni, Turkish, Sangliche, Ishkáshmi, Shighnáni, Rusháni, Mungi, Káfiri, Wakháni, Chitráli, Sarkoli. I will separately submit a vocabulary of these languages.*

It is extremely to be regretted that the European gentlemen and natives who proceeded to foreign country in 1870 failed to succeed in the objects which they had in view. Owing to the absence of Mahammad Yakub Beg Kushbegi from his capital, the mission failed in its objects, and, as its return could not be delayed, it was not practicable to collect any information regarding geography or commercial and other statistics.

Mr. Hayward, the Agent of the Royal Geographical Society, was murdered, together with his attendants, at the instigation of tyrants in Upper Chitral.

My left eye has been injured by the reflections of the sun's rays from snow and saltpetre on the ground.

During the period of the journey of the mission to Yárkand, a European traveller, who possessed maps, instruments, and medicines, and professed himself to be a Greek, and called himself Peters or Petros, arrived at Káshgar, having travelled from Kábul through Kunduz, Badakhshán, Wakhán, Pamír, and Yáng Hisar. He was immediately placed under restraint on arrival at Káshgar. It is a pity that there was not sufficient time available to collect information regarding the countries through which I travelled.

My history of Badakhshán and Balkh is being translated. The materials which I have been able to collect regarding the geography, and history, and commerce of Eastern Turkistán, as well as Upper and Lower Chitral, will be compiled and submitted hereafter. The object, at present, being only to describe my route, I here conclude this paper.†

FAIZ BUKSH,
Moonshee.

3. Notes regarding Bolor, and some other Names in the Apocryphal Geography of the Upper Oxus.

The greater part of this paper was already written, and had been announced to the Assistant-Secretary of the Royal Geographical Society, before I saw the

* [A correct vocabulary of these languages and dialects would be of the highest interest.]

† [It would be desirable to communicate with Mr. Forsyth regarding the additional papers.]

Letter of Mr. Shaw dealing briefly with the same subject, and throwing an important new light upon it, as regards the application of the name of *Bolor*, by the Kirghiz, to Chitral. (See 'Proceedings of the Royal Geographical Society,' 13th May, 1872.) Having that new light, I have, of course, not neglected to benefit by it. But the most important part of the paper is that regarding the Jesuit Surveys, and this is, I believe, quite new.

For a long time the name of *Bolor* has had a prominent place on the Map of Central Asia, both as a name applied to the mountains which form the buttresses of the Pamir Plateau, and as that of a town and mountain-state nearer than any other to the sources of the Oxus. And though the advance of knowledge, slow indeed regarding those regions, has never brought us any satisfactory authentication of the existence of such a name or state in the locality assigned to it, these have retained their place with an astonishing vitality.

Major-General Alexander Cunningham was the first to throw light on the true application of the name, when he told us that *Bolor* was the name used by the Dard races on the Indus for the state of Balti, or Little Tibet, on the upper waters of the same river. This information, if thoroughly followed out, ought perhaps long since to have put an end to imaginary *Bolors*; but the old prepossessions, and the quasi-evidence that they had created, were too strong for most geographers. Even M. Vivien de St. Martin, whilst accepting General Cunningham's hint for the determination of the *Palolo* or *Bolor* of Hwen Thsang, with whose indications it is in perfect accord, recurs to the old *Bolor Geographorum*, west of Pamir, as a probable explanation of the name *Puliho*, given by the Chinese Pilgrim to one of the smaller states of Tokharistan. And a much humbler geographer—the present writer—could not bring himself till recently, entirely to reject the old view as unfounded. Mr. Arrowsmith's Map of Central Asia (1834), which helped to maintain the imaginary *Bolor*, was published years before the appearance of General Cunningham's 'Ladak' (1854). But Kiepert's large 'Asia' (1864), as well as a more recent map by Berghaus, makes *Bolor* or *Belur* figure prominently in the old position, and Keith Johnston's 'Royal Atlas' does the same.

Let us trace, as far as my very scanty facilities will permit, what the genuine evidence is as to the locality of a region bearing the name of *Bolor*, and on what foundation rest those erroneous notions of which I have spoken.

The first precise application of the name is, I believe, that in Hwen Thsang, whose travels in India extended from A.D. 629 to 645, and who mentions *Bolor* both on his entrance to India and when leaving it.

On the first occasion he visits *Palolo*, or *Bolor*, reaching it from Peshawur, through the now little-known regions of Swat and Darail. He describes the kingdom as lying on the Indus, and in the heart of the Himalaya: it had a circuit of 4000 *li*, and stretched in length from east to west, &c. Again, on his return-journey, when traversing Pamir, apparently by the route lately followed by Major Montgomerie's Mirza, he remarks incidentally that, beyond the mountain-range to the south of his route lay the kingdom of *Bolor*, where so much gold and silver were got.*

The indications in these two passages agree thoroughly with one another, and with General Cunningham's explanation, allowing merely that *Bolor* included Gilgit and Kanjut, as well as Balti. And the name is used in what seems the same sense by other and earlier Chinese pilgrims.†

The same application of the name, under a slightly different form, is found in the Chinese Annals of the Thang Dynasty in the eighth century. These speak of two kingdoms which lay due west of Tibet, called Great and Little

* 'Pèlerins Bouddhiques,' ii. 150; iii. 209.

† Under the form *Poluli*; see the mission of Sung-yun in Mr. Beal's 'Fahian,' p. 187.

Poliu, *Polo*, or *Pulu*, Little Poliu being the most westerly of the two. The King of Little Poliu lived in a city which the Chinese call *Nieito* or *Nita*, on the River *Soi*; to the westward of this there was another city on a hill, called *Kiapulo*. Abel Rémusat, from whom I derive the quotation,* has strangely confounded these *Poliu* with the *Puruts* or Kirghiz of the mountains above Kashgar. But there can scarcely be a doubt that here Great Poliu is Ladak; Little Poliu is Balti; the *Soi* is the Shayok, and *Kiapulo* is Khapalu or Khapolor, on the Shayok, which Cunningham appears to regard as having been the nucleus of the old kingdom before the rise of the Mahomedan dynasty in Skardo.

The next mention of Bolor that I find is in Al-Biruni, in the eleventh century. "West of Kashmir are several kings, of whom the nearest is *Balér Sháh*, and then *Shaknán Sháh*, and *Wakhán Sháh*, till you reach the frontiers of *Badakhshán*." A little further on he speaks of the Indus as rising on the Turk frontier, and flowing past the mountains of *Balúr* and *Shamslán*.† This is still quite in accordance with Cunningham's explanation.

Balér appears in the Tables of Nasruddin of Tús (circa 1260) with the longitude of 108° , and the latitude of 37° . The Mahomedan latitudes and longitudes are generally far too loose to be guides, but the position assigned by these co-ordinates would be due north of Balti, between that and Tash-kurghán.

The next mention that I am aware of is Marco Polo's. He says the wild country that he passed through, after leaving the high plain of Pamir, and before reaching Kashgar, was called *Bolor*. Since the publication of the Mirza's journey, we see that Marco Polo's route was probably the same as the Mirza's, or nearly so; i.e., not by Wood's Lake, but by Little Pamir, and by Chichiklik-dabán to Kashgar. The country which he calls Bolor will therefore be that to the north of Balti and Kanjut, included in Sirikol. Rabbi Abraham Pizol, quoted by Kircher, but whose date I do not know, apparently makes *Belor* and Tibet the same.‡

Bolor is noticed more than once in Quatremère's extracts from the 'Tārikh Rashídí,' a work written in Eastern Turkestan in the sixteenth century by a Prince who was cousin of the great Sultan Baber. This work relates that Mirza Abu-bakr of Kashgar (about A.D. 1515) sent an army into Tibet, and subdued it to the frontier of Kashmir. He then conquered the province of *Balér*, and subjected the Hazáras (or hill tribes) of Badakhshán. Again, we are told (A.D. 1526) Sultan Said Khán of Kashgar sent his son, Rashíd Sultán, to carry war into the infidel country of *Malaur*, of which the writer says, "This is a country with few level spots. It has a circuit of four months' march. The eastern frontier borders on Kashgar and Yarkand; it has Badakhshan to the north, Kabul to the west, and Kashmir to the south." This author knew what he was speaking about, and it would seem that he included under the term *Balúr* or *Malaur*, not merely Balti and Kanjut, and perhaps Sirikol, but the whole of the Dard country, and possibly the whole pagan country south and south-east of Badakhshan, including, of course, Chitral.

* 'Mém. de l'Acad. R. des Inscriptions,' tome viii. pp. 100-102. Klaproth has made the same confusion ('Mag. Asiat.' i. 114).

† Reinaud, 'Fragments arabes,' pp. 115, 117.

‡ Kircher, 'China Illustrata,' p. 49. "Regnum *Belor* magnum et excelsum nimis sunt in eo Judæi plurimi inclusi et sunt adhuc populi alii orientales non ita pridem detecti in eodem Regno; vocant eos indigenæ *Tebeth*." This passage accounts for the position assigned to Balur in some sixteenth-century maps, viz., in the n.e. of Asia, where Alexander was believed to have shut up the Jews with Gog and Magog. (Perhaps Pizol is the same as *Peritsol*, whose Travels Hyde translated, but I cannot now refer to the book.)

A Pushtu poem of the seventeenth century, translated by Major Raverty, in speaking of *Swat*, west of the Indus, alludes to the country north of it as *Bilaur-istán*, i. e. Bolor. This might apply either to the Dard country or to Chitral.

In the beginning of last century the name of " *Belúr Tagh*, or Dark Mountains," found its way into Geography as synonymous with the (northern) Imaus of Ptolemy, and the Tsungling of the Chinese. As far as I can trace it was introduced first in the maps of De Lisle, but whence it came I do not know; perhaps from Abulghazi,* the French version of whose history was published in 1726. The assigned meaning of the name finding, apparently, no justification, various attempts have been made to amend its shape into *Belút Tagh*, *Bouly Tagh*, and what not; and the term *Belút Tagh* has often been quoted and used as a genuine term of Oriental Geography, though I believe the sole foundation for its existence is a conjectural emendation of *Bolor* by Mountstuart Elphinstone.†

In reality *Bilaur* or *Bilúr*, "Rock-Crystal," the word from which we seem to have our *Beryl*, is probably the genuine form of the name. According to the Buddhist Cosmography, the River *Sita*, which Hwen Thsang seems to identify with the river of Yarkand, issued from a lion's mouth of *sphatika* or rock-crystal.‡ With this story the name of Bolor may have been connected.

In the middle of last century the Jesuit Fathers, d'Arocha and others, who followed in the wake of the Chinese conquest of Eastern Turkestan, brought back with them a number of latitudes and longitudes, which, till recently, formed the chief basis of the geography of that part of Asia. These were of very various value, and embraced not only cities of the Turkestan basin, such as Khotan, Kashgar, Yarkand, &c., but also a number of places either in the heart of the mountains or beyond them to the westward. Thus to the north-west we find (with positions assigned) Andijan, Margilan, Namagan, Kokan, &c., and to the south-west Sarikol, *Karchu*, Wakhan, Shighnan, Roshan, Badakhshan, and lastly, *Poloen* or Bolor.

The fact that this Bolor of the Jesuits is recorded by them as in latitude 37°, i. e. in precisely the same latitude that is assigned to the *Balúr* of Nasruddín Túsi, was one of those circumstances that formerly impressed me with the genuine nature of both observations, and with the veritable existence of a Bolor to the west of Pamir. This, I am now satisfied, is a mere accidental coincidence. How the Jesuit maps came to assign this position to Bolor, and so to corrupt our geography for many years, is a point to which I will return before concluding this paper.

We now come to the most serious ground that I was aware of, until I saw Mr. Shaw's letter, for believing in the existence of a country called Bolor as distinct from Balti.

This is found in extracts which Klaproth has published from the Chinese Imperial Geography.§ These not only show Bolor (or a state so termed by the Chinese) as distinct from Balti, but also represent it as in close contact with Badakhshan, which Balti certainly is not.

"This country," says one extract, "is situated to the south-west of Yarkand, and to the east of Badakhshán. The way by which its tribute arrives at Peking is the same as for the other Mahomedan countries. Under the Han [B.C. 202–A.D. 220] Bolor formed part of *Uchha*; under the Goei [A.D. 220–265] it was the kingdom of Akeu Khiang."¶ In (1749)¶ its Prince

* No copy of Abulghazi is accessible to me.

† 'Gaubul,' i. 118.

‡ 'Pèlerins Bouddhiques,' ii. lxxiv.

§ 'Magasin Asiatique,' vol. i. p. 96.

¶ *Uchha* was a small state in the valleys between Sirikol and Yarkand, as may be seen from Hwen Thsang. The name still survives, slightly altered.

¶ Probably a misprint for 1759, the year of the Chinese conquest.

*Shakhu Shamed** submitted himself to the Chinese, and his country was taken into the limits of the empire. The following year he sent Shah-bek as ambassador to the Emperor, who was well received. . . . In (1763) another embassy brought tribute, consisting of sabres and battle-axes. The year following, this country was invaded by Sultan Shah, of Badakhshan; the Prince then demanded help from the Chinese General in command at Yarkand. The latter desired Sultan Shah to evacuate Bolor, and to stop hostilities. The King of Badakhshan obeyed this order, and Shakhu Shamed wrote a letter of thanks. The two adversaries sent missions to the Emperor with tribute, consisting of daggers, which they possess of excellent quality. In (1769) a new tribute, consisting of jade and daggers, arrived from Bolor, and since then it has always been presented regularly at the appointed times."

Another passage, describing the Chinese expedition against Badakhshan in 1758, in pursuit of the fugitive Khojas of Kashgar, says that its result was the submission of the King of Badakhshan, with all his people, amounting to 100,000 families, to be included within the limits of the empire, and also that of *Bolor*, consisting of 30,000 families, and situated in the neighbourhood.†

There follows (p. 97) a passage about *Balti* which runs thus:—"This country is south of *Bolor*, and east [sic] of India. . . . In ancient times it was unknown to the Chinese. It lies on the eastern frontier of India; the manners and customs of its inhabitants are almost the same as those of that country. Formerly it must have been on the borders of the kingdom of *Kipin*,‡ which existed in the days of the Han and the Thang dynasties. The country is mountainous, and is traversed by a considerable river; at present its confines adjoin Tibet, Chamba, Kashmir, and other kingdoms. It is divided into two hordes, one of which is governed by *Memeshar*, and the other by *Ussuan*, each of the two chiefs commanding 8000 men. For a long time the inhabitants of *Balti* have entertained commercial relations with Yarkand. In 1760, after the pacification of the western countries by the Chinese forces, both the chiefs demanded to be taken within the limits of the empire, and since then their subjects come regularly to the Chinese markets."

Here, certainly, we have a *Bolor*, in immediate connexion with Badakhshan, and entirely distinct from *Balti*, though we do not find the slightest ground for placing it in the position which *Bolor* has in the Burnes and Kiepert maps.§

Mr. Shaw's evidence that the name is applied by the Kirghiz to *Chitral* is very remarkable, and I can see nothing in the passages quoted that is inconsistent with this. We have no genealogy of the *Chitral* dynasty by which to trace the name of the prince reigning in 1769, for that given by Manphul begins only with the chief who died in 1829.|| But such a genealogy could, no doubt, be obtained by any officer on the Peshawur frontier, or, perhaps, by Mr. Shaw himself at Ladak. And I have found, since this paper went to the printer, a statement of Wilford's that *Chitral*, at the end of last century, was tributary to the Emperor of China; a circumstance which, when coupled with Klaproth's extracts cited above, renders it certain, I think, that the modern Chinese *Bolor* meant *Chitral*.¶

* Probably Shah Khushámad, or Shah Khush-Ahmed.

† Mag. Asiat., p. 92. ‡ Kabul.

§ Before I saw Mr. Shaw's letter I supposed that this Chinese *Bolor* must be either Wakhán or Sirikul. But the Jesuit map shows that *Bolor* was recognised as distinct from these.

|| Manphul's 'Gilgit, Chitral, and Kashmir,' p. 7.

¶ As. Researches, vi. 457. Wilford here shows a knowledge of the geography of that frontier much in advance of the time (1799), derived from his friend Moghal Beg, whom he employed to explore and survey the Panjab and its north-western frontiers. He states also that "the Chinese are now in possession of Badakhshan."

As regards the people called *Belors*, who play a prominent part in the anonymous German travels, and on whom M. Veniukof has written a special paper,* I believe that they grew entirely out of an error, the exact converse of that which led Abel Rémusat to confound *Poliu*, or Little Tibet, with the *Puruts*, or Hill-Kirghiz, as noticed above. The *Buruts*, *Puruts*, or Kirghiz, appear in some Chinese works as *Fulurh*, and this has apparently been transliterated, under the influence of the old Bolor notions, into *Bolor* or *Belur*. I can give only one reference in evidence,† but I have a strong conviction that this suggestion, fairly handled, will account for all genuine notices of a people so called.

I now return to the Jesuit survey of 1759, respecting which it is desirable to enter into some further detail.

In trying to trace the *rationale* of the errors of that survey, it soon became evident that a systematic *bouleversement* had affected a large part of it. True names were there, such as *Wakhán*, *Badakhshán*, *Shignán*, *Roshán*, but positions were assigned to them which, when protracted, were wrong, not by individual errors, but by some great error affecting a whole tract; and this error appeared to be *that a sheet of the original map had been turned through an angle of 90°*, so that east became north, north became west, and so on.

But, being desirous to get to the root of the matter, I solicited the good offices of Lieutenant Garnier at Paris to obtain for me a trace of Pamir and the adjoining regions, from the Chinese map of Turkestan, which Klaproth had before him in compiling his map of Central Asia, but which, as regards Pamir and Badakhshan (the fact is remarkable) he *did not use*, leaving that part of Central Asia a blank upon his published map.

Eventually I received from Lieutenant Garnier photographic copies of the map, bearing many of Klaproth's autograph transcriptions of the Chinese names. Moreover, Lieutenant Garnier, with infinite trouble and kindness,‡ compared these transcripts with the originals, rendering them more literally, and transcribed for me a number of other names which Klaproth had not rendered.

From the maps so obtained I have made the reduced extracts, Nos. 1 and 2, which accompany this paper. In making these I have abandoned the literal transcription of the Chinese syllables as beside the present question, using the names, where we know them, in their proper forms; but I append at the end a list of the more important names, with either the Chinese syllables as transcribed by M. Garnier, or Klaproth's freer rendering, or both.

The part of the map which has been deranged in azimuth is distinguished by a shade. In No. 1 it stands just as extracted from the Chinese Map. In No. 2 the shaded part—retaining all the places within it in their *relative* positions unchanged—has been turned through an angle of 90°.

In addition to this gyration, however, Faizabad, with all the rest of the extract west of that point, has been advanced five spaces to the west. Now mark the result.

In No. 1 you have *Badakhshan*, with *Bolor* to the north of it; *Wakhán* to the north-west of that; *Ishil-Kul* to the west of *Wakhán*; *Roshan*, *Shighnan*, and *Shakhdara*, to the west of *Bolor* and *Badakhshan*, &c. You find, in fact,

as far as Baglán, in the N.W. of Anderab." This means, I conceive, merely that the country paid tribute to China; but I suspect that the passage gave rise to the imaginary German's representation that *Badakhshán* was garrisoned by Chinese troops.

* 'Chinese Repository,' ix. 129.

† See 'Journal of the Royal Geographical Society,' vol. xxxvi. p. 265.

‡ This was but a part of his trouble. For Klaproth's maps, or copies of them, not existing in the Paris library, he had actually traced them to the present owner (M. Thonnelier), and obtained his obliging permission to photograph the maps.

that false geography which places a *Bolor* to the north of Badakhshan, and a *Vochan* far to the north-west of that, just as in Kiepert's Asia of 1864, in Veniukof's map in vol. xxxvi. of the 'Journal of the Royal Geographical Society,' and in the German and Chinese travels of the Russian Archives. The real relations of those places are shown in my map, No. 3, from the latest materials available to me.

But when you make the changes that I have indicated, as in No. 2, all the places fall into approximately right positions, as you may see by comparing them with my map, No. 3. *Wakhán* (probably representing Issar), *Khandút*, *Ishtrágh*, now are dotted along the south-westerly course of the Panja, or Upper Oxus, which near Ishtrágh makes a great elbow, running northward by Shighnan and Roshan, just as we know the facts to be. *Pamir* comes back from the exclusive position far to the north, where the name has been perplexing the Russians, to the neighbourhood of Lake Victoria. *Argu*, *Daraím*, *Yaftal* (*Yabtuar* of Kiepert's map, and of a map of my own in 'Cathay,' following Arrowsmith, and *Ergen*, *Dairim*, and *Yattuar*, of Veniukof's), which the Chinese maps, and these their honest followers, as well as their dishonest follower, the forger of the MSS. of St. Petersburg War-office and the London Foreign Office, had placed somewhere away to the south-east of Badakhshan, recover their approximate positions on the banks of the Kokcha to the westward of Faizabad.

I should observe here that in Klaproth's original, in place of *Faizabad* occurs a reduplication of the name of *Yaftal*. But here Klaproth himself has noted "FYZABAD dans la grande carte de Londres." It is evidently, therefore, an engraver's error merely for Faizabad.

I apprehend that the name *Badakhshan* indicates the old capital, which stood, according to Pandit Manphul, on the plain of Bahárak, about 20 miles east of Faizabad. The seat of government seems to have been transferred to the latter place only in the last century, but apparently before the Chinese incursion.

Karchú, it will be seen, which has haunted our maps for fifty years, is not found in my extracts. The fact is that the name which has been so rendered really represents a word which is not *Karchú*, but *Katchút*, and from its position I have myself no doubt that it was merely a rough shot at the position of the frontier of *Kanjút* in Dardistan.*

In the same manner *Bolor* was almost certainly, in accordance with Mr. Shaw's discovery, a rough shot at the frontier of *Chitral*. The guides of the Chinese force which crossed Pamir were probably Kirghiz, who used this name.

It will have been observed that I not only turn the shaded portion of the map through 90°, but also shunt Faizabad, and all beyond it, five spaces, i.e. five degrees of longitude, further west. And this may seem rather a violent measure. But the fact is that, in the original map, there is a blank space of six degrees, through which the Kokcha is shown running westward, without a single name upon its banks, between *Rusták* and *Talikán*. This, of itself, indicates the need for such a shunting process, the real distance in longitude between *Rusták* and *Talikán* being half a degree. And the result of the shunting is not only to put Faizabad, &c., into proper relation with the shaded portion of the maps, but to place the whole of the localities on the Kokcha and the Oxus, from Faizabad to Balkh, in reasonably correct relation to each other.

How the derangement came about is more than I am bound to show. But some circumstances make the manner of it easy to conceive.

In the first place, if you remember that Chinese is written vertically (from

* Faiz Bakhsh, indeed, alludes to a *Kanjút Darah* on the Sirikol side of the mountains, which may be the *Katchút* of the tables, but I cannot locate it.

north to south as it were), whilst European tongues are written horizontally (from west to east), it may easily be understood how such a mistake should occur in transferring a map either from Chinese to Latin characters, or *vice versa*.

Secondly: I have hinted on my maps, by making the degrees of latitude and longitude equal, at another circumstance that might have facilitated the mistake. The field-sheets may have been so divided; and in any case it is a common practice of Chinese map-makers to cover their maps with a reticulation of squares, each side of which is a definite number of *li*, 10 or 100.

We may conceive, then, that in the compilation of the map from separate sheets, that which we have shaded was first omitted altogether, and so Faizabad, Dairim, &c., were brought a great deal too far east. And, when the omission was discovered, the omitted sheet was inserted with perverted azimuth. Hence all the perverted geography of Pamir and Badakhshan which has affected our atlases for so many years! It is also possible that the fact (I believe it to be a fact) of the existence of two lakes on Pamir bearing the quasi-identical, and perhaps actually identical, names of *Riang-Kul* and *Rang-Kul* may have given a direction to the mistake. If you look at the position of *Rang-Kul* (or Ran-Kul) as laid down approximately on my map, No. 3, you will see that in the deranged map it would nearly come into the position of *Riang-Kul*. The identity or resemblance of name in this case has led to a curious mistake in Mahammed Amin's Itineraries in the Panjab Trade Report.

I abstain purposely from all geographical discussion not bearing directly on the subject of this paper; but, if my view be right, there are several legitimate deductions worth noting.

First, we get some insight into the nature and value of the later Jesuit surveys on the frontier of the Chinese empire, on which we were obliged so long to found the elements of our Central Asian geography. It is obvious that the tables of latitudes and longitudes were, so far as my extracts are concerned, deduced from the maps, and not the maps based on the tables. In fact the Jesuit tables, as regards these localities, were constructed just as I imagine Ptolemy's tables to have been formed: i.e., an extremely inaccurate map was covered with a *graticule*, and the resulting co-ordinates entered in a Table of Latitudes and Longitudes.

I do not by any means apply this to the positions where Father d'Arocha and his companions were present, and made observations in person, such as *Kashgar*, *Yarkand*, and probably even *Sirikol*. In fact the tabular latitudes of these are too good to admit of such an idea.

Secondly, Bolor, it may be hoped, is now finally disposed of. We not only know that there is no such place where it was located, but we can also now account for the error. The name Bolor is, I see, still used by recent geographers for the Pamir Mountains. But the name has been so tainted, both by accidental error and by forgery, that it would surely now be well to dismiss it from our maps and books altogether. *Karchu*, also, has been, we may hope, finally remitted to limbo.

Lastly, should there anywhere survive a lingering inclination to accept the documents of the Russian War-office as founded on genuine narratives, because of their agreement with the geography of the Jesuit Fathers, let us observe that, as we now see the latter to have been founded on downright accidental error, it follows that the former, which corroborate that error, are downright forgeries.

LIST OF NAMES.*

Literal Transcription by M. Garnier.	Klaproth's rendering.	Identified name as entered on the Maps accompanying this Paper.
1. Ho-see-lu-ke-ta-ba-han	Hosluk Dabahan	Kizlak Dabán. Apparently = Kizil Yart Kotal, of Mahomed Amin.
2. I-shi-eul Khu-eul ..	.. ..	Ishil-Kul. The Ishalkul of Manphul.
3. Teu-sse-khu-eul	Tussé Kul	Tuzé Kul. This is perhaps Wood's Lake, but it is doubtful.†
4.	Wakhan	Wakhan.
5. Hia-tu-ke	Khaduk	Khandút in Wakhan Valley.
6. Se-le-khu-eul	Serekul	Sirikol.
7. Ke-tsü-chi	Katchut	Kanjút.
8.	Siknan	Shighnán.
9.	Oloahan	Roshán.
10.	Saktala	Shahdara.
11.	Istelak	Ishtrígh.
12.	Badakshan ..	Badakhshán.
13. Ya-pu-ta-eul	Yaptar	Yaftal.
14. Ya-pu-ta-eul	Yaptar again, with note "FYZABAD dans la grande carte de Londres."	Faizábad 
15.	Ergu	Argu.
16.	Dalim	Daraím.
17. Yang-ngo-li	Yangkhali	Yangkila on Oxus (Wood's Jankila).
18. Chay-ya-pu	Chayab (G.) ..	Cháhí-áb, between Kokcha and Oxus.
19. Sha-li-pu-so-lo-ke	Shalibsolok	Shahr-buzurg, north of Kokcha.
20. Sa-mo-ti	Samdi (Shamad ?)	? Perhaps Mashhad inverted.
21.	Tisigen	Teshkán.
22. Lu-ta-ke	Ruták (G.)	Rusták.
23. Feiling	Filing	Probably Dara-i-Farang of Macartney's map; the Firinj of Lord's Report on Kunduz.

* In using the transcription of Klaproth and M. Garnier, I have eliminated the peculiarities of German and French spelling.

† See Geographical Essay in new edition of 'Wood's Journey,' p. lxxxvii.

Palermo, August 6th, 1872.

H. YULE.